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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

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Last month Gandhiji was specially remembered by his devotees, for it was on the 30th of January, 1948, that he died a martyr.

Martyrdom, in one form or another, has been the price paid by many among those who have sought to restore to humanity the knowledge which it had in the Golden Age of Truth, but which was subsequently lost. These have struggled to achieve freedom of thought and moral emancipation for a large mass of people. They promulgated spiritual ideas as opposed to forms, ritualism and dogmatism. In their efforts to act upon the higher thoughts and nobler aspirations of the people towards the living of a higher and nobler life they burst through the limitations of the established religious and social order of conventionalism and conservatism. Ignorance and fanaticism have done to death not a few of mankind's great benefactors, from Socrates and Jesus to Lincoln and Gandhiji. These were great Protestants and wise Reformers—fearless and compassionate with understanding and forgiveness.

The word "martyr" literally means "witness," but during the early days of the Christian era, when many Christians "testified" to the truth of their convictions by sacrificing their lives, the word assumed its modern sense. Again, at the time of the Protestant Reformation which began as a revolutionary challenge to sacerdotal authority, and may thus be regarded as a notable achievement in human liberation, there was a long roll of martyrs who died for their faith. Each century has seen the struggle for freedom continuing on all fronts, but with changing circumstances emphasis was transferred from one to another of them. Proverbially "it is the cause, not the death, that makes the martyr." Fanatics and foolish men and women too have rushed into needless dangers and sought death. In their enthusiasm for martyrdom they became ego-centric,

overlooked and forgot their moral duty. The breaking of conventions is wrong when it drags all down to a lower plane of thought; it is true when it raises others to a higher plane of understanding and of action. "Folly loves the martyrdom of fame," said Byron, but such foolish persons are soon forgotten.

This month our thoughts turn to Giordano Bruno, who, on the 17th of February, 1600, was burnt alive for teaching a spiritual philosophy of life. His execution branded the Inquisition of the Roman Catholic Church with an infamy which lasts even to this day. Bruno died a martyr for repeating the doctrines taught by Pythagoras and the Eastern Sages, who taught when a bigoted religious organization did not exist and narrow creedalism did not flourish. The ideas of Bruno are recognized today as having been "of epochal importance in the history of the human mind," in the fields of science, philosophy and religion. To quote from his profession of faith before the Inquisition:—

> I hold, in brief, to an infinite universe, that is, an effect of infinite divine power....There are infinite particular worlds similar to this of the earth....All those bodies are worlds, and without number, which thus constitute the infinite universality in an infinite space, and this is called the infinite universe.
>
> Moreover, I place in this universe a universal Providence, by virtue of which everything lives, vegetates and moves, and stands in its perfection, and I understand it in two ways; one, in the mode in which the whole soul is present in the whole and every part of the body, and this I call nature, the shadow and footprint of divinity; the other, the ineffable mode in which God, by essence, presence, and power, is in all and above all, not as part, not as soul, but in mode inexplicable.
>
> Moreover, I understand all the attributes in divinity to be one and the same thing. Together with the theologians and great philosophers, I apprehend three attributes, power, wisdom, and goodness, or, rather, mind, intellect, love, with which things have first, being through the mind; next, ordered and distinct being, through the intellect; and third, concord and symmetry through love.

Giordano Bruno and others like him, who could not be persuaded to deny what their souls told them to be right, in dying defeated death. The utmost that the axe of the executioner or the fire of the Inquisition could do was to pluck away its garment from the soul.

Let us recognize these noble martyrs. Had it not been for their death-defying devotion to Truth we would not have that freedom of thought, opinion and expression which is ours to enjoy, to use or abuse, according as we have or have not absorbed "the mind, intellect, love" for which Bruno lived and for which he passed through the fire of death to become a Flame of Life.

SHRAVAKA

HERALDING THE KINGDOM OF KINDNESS

A MORAL REVOLUTION IN INDIA

[In India today an atmosphere of pessimism prevails because to the eye leap the failures of legislators and administrators to adopt the ideas and ideals of the Father of the Nation. To all who are discouraged **Sir Rustom P. Masani's** article holds out a hope.—ED.]

"Accept, O Lord, the fruits of our labour, grant us New Life and raise among us *Rishis* who may enrich our lives with the wealth of wisdom!"

In Vedic times people prayed fervently for the advent of great *Rishis*. India was accordingly blessed with sages from age to age. One of the great truths that has come down from those great teachers is that there is a spark of the divine within every individual. As part of the substratum of his being, there is latent in every man the spirit of goodness. It may be buried under the animality persisting in man, but it is there all the same, at times moribund, at times alive. The light that lighteth every human being coming from the invisible world to this phenomenal world cannot be put out. There is no hamlet so forlorn, runs a saying of a Japanese spiritual teacher, that the rays of the moon fail to reach it, nor is there any man who, were the windows of his thought opened, cannot perceive the truth and take it to his heart.

Firm in his faith in the innate goodness of man, Gandhiji evolved his philosophy of *Sarvodaya*, the Uplift of All, without exception. It implied that the lowliest and the last was to be the first to receive attention. It was the earnest desire of Gandhiji to dedicate, after obtaining *Swaraj* (Self-rule), the remaining years of his life to constructive work for the evolution of a society rooted in the principles of *Sarvodaya*. *Swaraj*, for him, was to be the first step towards the goal of the ideal social order of his dream—*Ram Rajya*. But was the independence obtained the *Purna* (complete) *Swaraj* of his dream? Could it be called *dharma*, that which binds members of a society together? Was it not *adharma*, breaking the body politic asunder and involving the people in fratricidal massacres? How could he reconcile himself to a *Swaraj* which was anything but non-violent and was in no way complete? Happily for him, he was mercifully taken away from the scene of enmity, bloodshed and atrocity, which lacerated his heart. On his chosen disciple, Vinoba Bhave, and on other devoted followers devolved the duty of continuing his work and

inaugurating the order for which he had coined the name *Sarvodaya*.

Without much loss of time those faithful followers set up a Brotherhood and called it the Sarvodaya Samaj. Its principal aim was to

evolve a society based on truth and non-violence, a society in which there could be no distinction of caste or creed, no opportunity for exploitation and full scope for development for individuals as well as groups.

The *Bhoodan Yajna* launched by Vinobaji is but the first step towards the coveted goal.

In man's selfishness and greed, deep-seated in his heart, lies the root of all forms of injustice and tyranny and of all forces of violence. Unless those roots are removed, there is no hope for an order based on love and brotherhood. How often in the history of India have the prospects of peaceful renovation of society been ruined by sudden outbursts of clashes and conflicts of interests! The latest illustration is the squabble all over India over the recommendations made by the State Reorganization Commission. Humiliating as is this spectacle of disagreement and disunity, at the time of writing this article the outlook is most distressing for those who subscribe to the Gandhian way of life. It seems as though the spirit infused by the master is dead, his gospel of love and non-violence completely forgotten. But we may be sure good sense and goodness will ultimately prevail. Remembering the message of the *Rishis*, restated and reinforced by Gandhiji and Vinobaji, let us not lose faith in the innate goodness of man and his ultimate destiny; let us turn from the depressing wrangle on the Commission's report to the cheering spectacle of the purification and conversion of hearts that has been taking place during the last five years in rural India, forming over eighty per cent of the total population of the country. Therein lies the hope for the evolution of the ideal order longed for by humanity.

Such an order could not, however, be evolved merely by fighting exploitation and injustice. Gandhiji realized that it was necessary to have a concrete programme of constructive work for the purpose —the translation of moral values into practice on a mass scale. In order that dire poverty and gross inequality and exploitation might be eliminated, men should be taught and made to give up voluntarily and cheerfully their self-interest and self-love. To that end, Vinobaji took up the land problem and asked every landowner, big or small, to give a portion of his holding lovingly for distribution among landless labourers. It soon developed into a mass movement, so that *Bhoodan* has now become a comprehensive term for all sorts of gifts and corporate activities for the betterment of the population. It comprises *sampattidan* (gift of wealth), *sadhana-*

dan (gift of implements and other aids to cultivation), *shramadan* (gift of manual labour), *premadan* (gift of love) and *buddhidan* (gift of one's intelligence and intellectual labour)—all logical developments of the movement for equitable distribution of land as one of the principal factors in the reorganization of society. The message emphasizing the general principle that land is a gift of nature and therefore belongs to God, that is to say, to society, and that everyone who works on it must have a share in it, is spreading from village to village. That is the intellectual revolution brought about by *Bhoodan,* a change in man's conception of the values of life. A revolution in the relationships among men naturally follows.

To eradicate selfishness and greed one has to go to its root in the human heart. To hope to remove such propensities by suppression, legislation or other means of coercion would be of no avail. It might only push them below the surface. The only effective way to wean man from selfishness and greed is by a change of heart, by conversion. Vinoba has a magic key with him, the key of love, which opens the door of every home and every heart. As the sacrificial fire lit by him is mounting higher and higher, the number of conversions of people is also soaring higher and higher from day to day.

Dan does not merely mean gift or bounty. In its scriptural sense it signifies a process of growing by giving, growing rich in spirit. By offering *dan,* the owner obliges none. He obliges himself, as it means purification of his heart. It means also peace of mind. It is only a token of human brotherhood and love, a recognition and manifestation of one's appreciation of the doctrine that whatever comes to one comes from God and must be held for God, in other words, for the service of society. In a sense, therefore, it means purification and conversion not only of the donor but also of the recipient of the gift and of society generally. The donor thus becomes a significant factor in bringing about the revolutionary change in human relationships and in establishing the Kingdom of God on earth. That Kingdom remains still an ideal. *Bhoodan* seeks to make it a reality by developing the *Sarvodaya* concept of the good of all. In that process one witnesses daily instances of miraculous change of heart and feels that in rural India at least the spirit of Gandhiji is still alive.

Let us record a few instances heralding the Kingdom of Kindness on earth.

In the year 1953, Vinoba was camping in a village in the Naini Tal district. Early one cold morning, his Secretary, Damodardas, saw an old woman sitting shivering on the verandah of the house where the *Bhoodan* party had put up.

"Mother, where do you come

from?" he asked.

"I come from the Kaladugi village," said the grey-haired visitor.

"How far away is it from here?"

"Six miles."

"In such chilly weather, how did you manage to cover such a long distance?"

"I came last night. It was too late to awake anyone here."

"And mother, you have been sitting all night in the open in such weather!" exclaimed Damodardas.

"Never mind," she said. "I have got a small piece of land and I wish to offer it to Maharaj, if he would kindly accept it. Please bring the *dan-patra* for my thumb impression. Then I must hurry back to my village."

At the prayer meeting that day, Vinoba's comment on this remarkable instance of the innate benevolence of the human heart was:—

The old mother stayed the whole night shivering in extreme cold. Why? Not with the desire to receive anything from anybody, but with the anxiety to offer all that she possessed and was so dear to her. This is a striking illustration of non-violent revolution. It is by such spontaneous gifts that the Yagna gains in sanctity and the movement becomes as pure as the sacrificial fire.

In Gaziabad a woman went to Vinoba's cottage, sat by his side and said: "I have eleven acres and a half of land. Please receive it."

Vinobaji asked, "What is your husband?"

She replied, "He is a Vakil. With his earnings we can well manage our household."

"Why didn't you bring him?" asked Vinoba.

"He is not well, otherwise he would have himself come."

"You are giving your entire land!" Vinoba exclaimed.

"If," she said, "we can manage to maintain ourselves with the earning from the legal profession, why should we keep this land? The *shastras* have taught me the greatness of gifts. So please accept this small gift of mine."

Vinobaji accepted it with thanks.

A girl knocks at the door of a landlord reputed to be a man of shady character, hard-hearted and closefisted.

"Who is there?" asks a voice from within.

"Your sister," replies the gifted worker for *Bhoodan*.

"I have a bad name in this neighbourhood. You had better not approach me."

"What of that? I come to see my brother."

She told him who she was—a *Bhoodan* worker on a mission to ask for land for the landless. He readily agreed to give some land.

"And now," she said smilingly,

"I would like you to walk with me round the village and help me to secure more gifts."

"I am afraid I shall be a liability to you, not an asset."

"I don't think so. Please come along with me."

"Very well. My services are at your disposal."

RUSTOM P. MASANI

INTERNATIONALISM IN DENVER

The Indian Institute of Culture recently "discovered," in the Rocky Mountain region of the U.S.A., the Social Science Foundation, an autonomous organization within the University of Denver. Readers of THE ARYAN PATH will, we are sure, be interested in the efforts of this world-oriented Foundation, which, on the far larger scale which its resources permit, parallel those of the younger and smaller Institute founded in Bangalore in 1945.

Our Institute has received some very interesting material. The brochure describing the Foundation shows that it owed its establishment in 1923 to the generosity of Mr. James H. Causey, a businessman of vision and a Trustee of the University of Denver. He recognized the importance of promoting good will, international, social and industrial, and provided munificently for the Foundation. He was moved, he wrote,

> by a spirit of interest in liberalism, and... the hope of seeing liberal causes advanced by the University, and the desire that the students of the University of Denver shall have an altogether unusual opportunity to be well-informed upon all aspects of the great social, industrial and international problems of the present and future, and that as a result the University may be the means of training real leaders in these fields.

In the first twenty-eight years since the programme of the Foundation was launched, some 800 visiting experts in their respective fields, representing many nations and numerous shades of opinion, appeared under the Foundation's auspices. They included not only many of the most distinguished citizens of the U.S.A., but also numerous internationally known speakers from abroad.

The International Relations Library is available to the public of the Colorado State Capital, as well as to the students of its University. The Foundation also offers freely to the public lectures on urgent world issues which are reported to have served

> to inform the public on all important sides of vital questions so that responsible citizens might have the necessary evidence upon which to base their conclusions and to affect national decisions on these issues.

A very interesting series of lectures, "The Search for the Foundations for World Order," subsequently published in book form, indicates the quality of the Foundation's offerings to the public. The eminent participants were from Britain and Switzerland as well as the U.S.A. The historical and political, the scientific, the economic, the constitutional and the moral foundations for world order were covered, as also "Dependent Peoples and World Order" presented by the President of the United Nations' Trusteeship Council, and "National Power and World Order." All lectures on world affairs are mimeographed and made available at a nominal charge; an admirable selection from those delivered in 1954-55 has been sent to the Library of the Indian Institute of Culture.

The popularity of the lectures can be judged from the mention on the announcement folder that only the first 1200 applications for tickets for any lecture can be filled.

It is encouraging to find, on the other side of the world, allies working effectively for great ideals similar to our own.

MONKEYS FROM INDIA

[**Miss Lily Loat** has rendered yeoman service as Secretary of the National Anti-Vaccination League in fighting the cruelty to animals, children and adults perpetrated by vivisectors and their colleagues. She has been at this holy task for forty years and we are glad to welcome her as a contributor to THE ARYAN PATH. In our issue for last September we printed some of the verses of a poem penned by our esteemed friend Shri C. Rajagopalachari on our "cousins dumb" which referred to the vivisector's "knowledge got through execrable cruelty." Miss Loat's article deserves great publicity.—ED.]

The religious beliefs of the people of India enjoin the sacredness of all animal life. Monkeys, although some of them are said to have become a pest and a source of danger to agriculture and the food supply, must not be killed. There is, apparently, no objection to their export and what happens to them after they have left the country has been no concern of the Government of India, or of the people.

For many years monkeys have been used experimentally in laboratories to investigate operations on the brain, leukotomy (lobotomy), dropsy, eye diseases, gastric ulcers, guinea-worm, rabies, malaria, anthrax, cancer, the sulphonamides, pneumonia, syphilis and, in particular, poliomyelitis.

Some forty-five years ago Landsteiner and Popper believed they had infected monkeys with poliomyelitis by inoculation with the spinal cord taken from the bodies of fatal cases of the disease. "Progress," it is said, "has been restricted by the fact that monkeys are the only experimental animals readily infected." (*Virus and Rickettsial Diseases*, Bedson Downie, MacCallum and Stuart-Harris, p. 331)

Two sets of investigators are said to have demonstrated (in 1949) by cross-immunity tests made on monkeys that there were three main immunological types among the strains of poliomyelitis virus then available; and later John F. Enders and his colleagues found that the poliomyelitis virus could be grown in monkey testicles or kidneys. "This," it is remarked in the abovementioned book, "made possible epidemiological investigation on a much larger scale than before" and "has facilitated the cultivation of poliomyelitis virus in large quantities and in a much purer state than could be obtained previously; this culture can be used in the preparation of vaccines." (p. 332)

American vivisectors have used the largest number of monkeys, some in bombing and rocket research but a very much larger number in research into poliomyelitis and for the manufacture and testing of anti-poliomyelitis vaccines. Dr. Jonas E. Salk, the inventor of a vaccine that has been advertised all over

the world during the past two years, has stated that he used 15,000 monkeys in his researches.

The monkeys used in the poliomyelitis investigations are rhesus monkeys which are flown from India. Large numbers of them go through the London Airport, whence they are transferred to planes for the U.S.A. The Royal Society for the Prevention of Cruelty to Animals has, for some four years or so, maintained a hostel at the London Airport at which all the animals passing through can be housed, cleansed, watered and fed, while waiting for further transport. Their figures for monkeys arriving at the airport are:—

1953.... 20,698
1954.... 66,678
1955.... 76,361 (up to November)

The majority of them go on to the U.S.A. It will be seen that so far in 1955 nearly four times as many monkeys have arrived at the London Airport as did in 1953.

The admissions of medical writers show how greatly monkeys suffer during transport from India. The Medical Correspondent of *The Manchester Guardian* (April 27th, 1955) wrote:—

It is thought that the rhesus monkey population of India is somewhere about half a million, so the export of these animals was a handsome source of income, especially of dollars. The monkey which fetches about £1 in Delhi, costs more like £7 or £8 by the time it reaches this country. Most of the traders were fair in their dealings, sending here young adolescent animals. But the pickings were too good. The result was that less meticulous dealers bought up rejected animals such as those which were either very old or very young, ill or pregnant, and packed them off, without due care for the packing. There was a very high mortality amongst the animals to reach the United Kingdom.

In the *Yale Journal of Biology and Medicine,* May 1946, it is stated that the monkeys are usually shipped in exceedingly crowded crates; they are for weeks or months in transit, without adequate care or feeding and without exercise. There are long delays while the animals are held in ports and much tuberculosis develops. They arrive thirsty, hungry and in poor condition.

The Sydney Morning Herald, June 28th, 1955, published a photograph of two cages of monkeys being transhipped at Mascot into a Melbourne-bound aircraft. In the aircraft arriving at Mascot there had been, the paper said, 345 rhesus monkeys which had been put on the plane at Singapore. The traffic officer on the plane during the flight from Singapore to Sydney had not only had to feed the monkeys and adjust the flow of warm air into the aircraft; he had had also to watch that they did not start fighting. "They can tear each other's throats out if you're not careful," the newspaper reporter was told. The peas with which they were fed had to be soaked for eight hours or they might

swell inside the monkeys. The monkeys flown to Australia were packed ten in a crate; but sometimes there are as many as eighteen or twenty in a crate, in which case they are so crowded that they cannot turn; which, with the accompanying filth, disease and general hardship....

Travel by sea may be even worse than travel by air. The *Daily Mirror*, April 23rd, 1955, reported that more than 600 Indian monkeys had died aboard a German ship in a two-month voyage from Calcutta to Hamburg. Only 53 out of 700 survived the journey.

Whilst it was known that what *The Bombay Sentinel*, April 6th, 1937, called "the tale of torture" had continued for many years, it was not until 394 monkeys had been suffocated on January 1st, 1955, during the transfer of a cargo of 1600 rhesus monkeys from the London Airport Hostel to B.O.A.C. aircraft (because one of the vans had been left unventilated and closed for two hours for the sake of warmth), that the newspapers published the facts and aroused public indignation over this transportation of monkeys from India to Britain and the U.S.A. An accidental tragedy thus started the impulse to have this traffic stopped.

In February 1955, a deputation from the R.S.P.C.A. and the Joint Conference of Anti-Vivisection Societies urged Shrimati Pandit, High Commissioner for India in London, and Shri Krishna Menon to prohibit the traffic in monkeys. The point they made that seems to have carried the most weight was that some of the animals were employed in the U.S.A. warfare experiments; and afterwards for a time the flow of monkeys through the London Airport stopped.

A licensing system was started by the Government of India in March 1955, and in April and May complaints of a "serious shortage of monkeys" were being made. On April 28th, 1955, the English Medical Research Council met to discuss the situation. It was said that, at the National Institute for Medical Research, after twenty more monkeys were killed, to test a batch of vaccine already manufactured, there would be no more monkeys on which to test future batches. Research and testing at Colindale had been brought to a full stop; and in other places work was being held up because no more monkeys were available. The Medical Research Council sent off a medical scientist to West Africa to investigate an alternative source of monkey kidney tissue for the cultivation of poliomyelitis virus.

On April 12th, resounding publicity had been given to the claim of Dr. Salk to have discovered a vaccine that would prevent poliomyelitis and the English Minister of Health gave an enthusiastic welcome to the vaccine, promising to buy up all the stock of it that was

to be manufactured by two laboratories in England. Monkeys were indispensable for the manufacture and testing of the Salk vaccine, as indeed they were for the testing of an alternative vaccine invented by Dr. Albert B. Sabin; therefore the English Minister of Health stated in an answer in Parliament, April 25th, 1955, that his department had approached the head of the Commonwealth Relations Department on the question of the shortage of monkeys, and on July 27th, 1955, the Under-Secretary of the latter Department told Mr. S. P. Viant, in answer to his question:—

When the export licensing procedure was introduced by the Government of India in March 1955, steps were taken to inform the Government of India, through the United Kingdom Trade Commissioner in Delhi, of the likely demand for monkeys on the part of our research organizations, including their programmes for the production of poliomyelitis vaccine. Sufficient licences to cover the immediate demand were issued in May, and we have assurances of future licences to cover the full requirement estimates for this year.

Not only did the British Commonwealth Relations Department put pressure on the Indian Government to speed up the issue of licences for the export of monkeys: the Canadian Department of External Affairs and the United States State Department had earlier sent officers to New Delhi "to try to appease the Indian Government," which, said the Toronto *Star*, April 2nd, "refuses to fly out any more monkeys." Medical Research Department representatives had failed to move the Indian Government.

The sufferings of the monkeys are greatest while they are being transported from India, but it cannot be disputed that the experiments performed on them in laboratories cause suffering and sometimes serious injury or death. One notorious experiment, performed at the Lister Institute, London, was the inoculation of monkeys with matter taken from patients who had died from a disease resembling rabies. The experiments were recorded in the *Lancet*, September 19th, 1931, and the report indicates the distress and suffering which the inoculations caused. For instance, results "typical of three of the cases" were described as follows:—

December 10th—Found clinging to the bars of its cage uttering repeated and peculiarly piercing shrieks quite unlike the normal cry of the monkey. ...The animal appeared to be in a state of extreme terror.

December 15th—The monkey had a staring gaze, and seemed unaware of the presence of food, or its cage-mate, or of the observer. It squealed continually, and the cries were much weaker than before. On interference it did not attempt to bite. The chin was abraded from constant picking with the fingers.

After a short period in which the animal was actively aggressive and in one case killed its cage-mate, violent

spasms, occasionally sufficient to throw the animal bodily across the cage, occurred, and gradually passed into a stage of general weakness ending in death.

Three animals bit themselves severely, two chewing off the end of a finger, and one the whole skin of the forearm exposing the muscles from the elbow to the wrist.

In testing batches of poliomyelitis vaccine, "if the vaccine contains the living virus, the monkeys may develop poliomyelitis," the English Minister of Health stated in the House of Commons on July 7th, 1955. The vaccine invented twenty years ago by Dr. Maurice Brodie and Dr. Park was made by grinding with formalin the spinal cords of monkeys that had died as the result of artificial infection with the virus. When testing the virus it is introduced into the brains of the monkeys.

The manufacture of the poliomyelitis vaccine was described in *The Manchester Guardian,* October 14th, 1955, by Dr. W. L. M. Perry of the Department of Biological Standards, who said that the rhesus monkey was used in the making of Salk vaccine:—

Recently the regulations in India on the export of rhesus monkeys have been relaxed....The monkey is put under an anæsthetic and its kidneys removed. It is then killed while still under the anæsthetic. The kidneys are infected with the polio virus and used to produce vaccine. One kidney will produce enough vaccine for three hundred children. The vaccine is tested on other monkeys. Any developing polio are killed painlessly. One monkey is needed for testing purposes in each thousand children to be immunized.

So for 500,000 children 500 monkeys would be needed for testing purposes and to inoculate 15 million children, reckoning two kidneys used from each monkey, 25,000 monkeys would be needed.

Moreover, all this suffering of monkeys is useless so far as protecting children from poliomyelitis is concerned, and totally unnecessary in view of the relatively small number of cases of poliomyelitis recorded.

The day after the English Minister of Health had so warmly welcomed the Salk polio vaccine, reports arrived of its failure to prevent poliomyelitis in children inoculated with it. Day after day more and more cases of polio occurred in inoculated children, and then what the Denver Medical Officer called "satellite polio" began to be recorded —polio apparently contracted by uninoculated persons from their inoculated relatives. There was consternation in official circles and a Committee of experts summoned by the United States Public Health Department sat for three days and nights, arguing the merits and demerits of the vaccine. Vested interests were too strong for an adverse decision to be arrived at, but the latest reports from the

State of California, where the greatest number of cases of polio following the inoculation occurred, show that the demand for the vaccine had practically ceased.

But the United States Public Health Service is clinging to faith in the vaccine. It has issued statements claiming some protective value, but in all the statistics published by public health departments of American States it is admitted that a number of inoculated children have developed poliomyelitis.

While supporting to some extent the claims for poliomyelitis vaccines, three members of the English Medical Research Council, Drs. Andrewes, Perry and Sanders, in articles or broadcasts, have mentioned the argument raised against general inoculation with these vaccines, namely, the fact that such a small proportion of children ever develop poliomyelitis. Even if the vaccine gave protection, it would be foolish to inject into the blood of every child a substance that is made from the poison of poliomyelitis, when so few of them would in any case develop the disease.

The suffering of the monkeys brings no benefit to human beings but may even increase human disease. Surely Indians, who venerate monkeys, will work for the suppression of the vile traffic in these sensitive creatures.

LILY LOAT

CAPITAL PUNISHMENT

An important meeting, which was a part of the National Campaign for the Abolition of Capital Punishment, was held on November 11th at the London Branch of the Indian Institute of Culture. Mr. Frank Dawtry, Secretary of the National Association of Probation Officers, presided and Mrs. Brophy, a member of the Howard League for Penal Reform, lectured.

Among many important points brought out by both speakers, Mrs. Brophy explained that it was fear—fear of the thought that a murderer was abroad—that made many people support the retention of the death penalty. This position is no longer valid or logical in view of the findings of the British Royal Commission to investigate the matter, and can only be retained now by the ignorant or grossly prejudiced.

In no State that has abolished capital punishment has the murder rate risen. What should be feared by every people is their not following the light of the heart which prompts to mercy and succour always. Every country should abolish the death penalty as a practical step toward bringing peace to the tortured world. India could lead the great nations in this act of righteousness, thus honouring Gandhiji, to whose warnings and real teachings so little heed is given in spite of the world's great need of them today.

Fear of the misdeeds of a few individuals is not necessary—fear of the hardened hearts of the many, which cause violence and cruelty to operate on mankind, is. Let all those who are morally shocked by capital punishment (which is murder by the State) make their opposition to it felt, and thus give aid to this important philanthropic movement.

THE ABBE GREGOIRE (1750-1831)

[**Andree Karpeles** and **Adalrik Hogman** need no introduction to our readers. More than one delightful literary essay has appeared in these pages from their pen. This essay is sure to bring inspiration to many; it is informative and timely.—ED.]

Only seventy years ago a statue of this eminent Roman Catholic priest (a hero of the French Revolution) was erected at Lunéville, his birthplace in Lorraine. During the last war the bronze statue, pulled down by the Nazis, was melted into ammunition, ironical fate for a lover of peace, a pioneer of the abolition of slavery! Quite recently the profaned statue was replaced by a stone one, the pedestal of which bears three quotations from Grégoire :—

I have lived without cowardice and want to die without remorse.

Public education must take hold of the rising generation.

The history of kings is that of the martyrdom of nations.

On this occasion, Gaston Monerville, President of the Council of the Republic, said in his speech :—

The Abbé Grégoire, a village priest, was a born enemy of all prejudices; he has left us the finest example of a complete independence : though firmly attached to the republican ideal, he refused to vote for the death of Louis XVI ; he also had the pluck to vote against Napoleon's wish to become emperor. He helped to abolish slavery in the French colonies and to promote the decree of 1791, granting French citizenship to all the Jews of France.

Not a flaw is to be found in his political career; no narrowness in his faith. The Abbé Grégoire was one of those revolutionary priests who are an honour to the French clergy.

Nowadays there is the Abbé Pierre ; his crusade in favour of the "Sans Logis" (homeless ones) is universally known. Though on a smaller scale, in his claims for dwellings and with his faith and enthusiasm, he reminds us of Vinoba Bhave and his claims for land. There is also the Abbé Boulier who defends many causes with his courageous pen. He has written an introduction to the famous booklet, *A Catholic Returns from the U.S.S.R.*

This year, a new postage stamp revealed the fine, open face of the Abbé Grégoire, pointing to the knowledge of a noble life which, unhappily, is unfamiliar to those who follow his ideal but ignore what he suffered for it. There are only a few books about the Abbé's life, which accounts for the ignorance concerning his struggles; there are his own *Mémoires*, dictated to his friend Hippolyte Carnot (1837) and a brochure by P. Grunebaum-Ballin including his lecture at the Society of Jewish Studies (1931) to commemorate the centenary of the Abbé's death; and a few other

sources of knowledge about him. Happily, in 1946, appeared *L'Abbé Grégoire* by Jean Tild (Nouvelles Éditions Latines, Paris). This biography gives ample quotations from the Abbé's *Mémoires*. It is dedicated in memory of two young heroes of the French Resistance who died during the Nazi occupation: Etienne Mantoux and Olivier Mantoux.

Jean Tild's literary career is a guarantee that *L'Abbé Grégoire* is a book of quality. The Académie Française has honoured the writer with the "Grand Prix de Littérature" for all his books: *Les Grandes Figures de l'Humanité, Goya, Théophile Gautier et ses Amis. L'Abbé Grégoire* won the "Prix Monthidon"—not that a reward is always a proof of talent, but in this case it is. The Académie can be praised for having chosen this book, which is inspiring, not only for one nation, but for the whole world.

Jean Tild, who is also an artist—etcher and illustrator—gives us an unforgettable portrait of the lovable village priest, Grégoire. The son of a simple craftsman, he was proud of it. He wittily wrote:—

> A born plebeian, my yeomanry can probably be traced back to Adam and my affection and interest are united to the fate of the people. The more one attaches consideration and favours to birth and wealth the less one grants them to virtue.

In 1782, Grégoire became curate of the village of Embermesnil and his religious career was the beginning of his political one. Highly respected by other village priests who admired his broad-minded faith, he was elected a member of the Etats Généraux. He was already famous for a book denouncing certain deep-rooted prejudices: *Essay on the Physical and the Moral Regeneration of the Jews.* Since his early youth, Grégoire had been attracted by those *pariahs,* relegated to the *ghettos* all over Europe, against whom so many people act with guilty light-heartedness. An anecdote illustrates Grégoire's typical attitude: A Jewish hawker had omitted to kneel to a Catholic procession; the crowd was ready to kill him when Grégoire came forward, saying:—

> Brethren, this man does not belong to our religion; let him live so that he can tell his own people that we belong to a religion of justice and tolerance. ...Jews are members of the universal family which must observe fraternity amongst all its peoples; open your circle to them, the children of the one Father, so that they may rest their heads and dry their tears and grant Christians a return of tenderness. The Jew may embrace me as a fellow citizen and a friend.

In spite of powerful clerical hostility, Grégoire continued to struggle with undying energy, helping all the victims, by birth and race, of the unjust social laws: slaves, Negroes, Jews, etc.

A member of the society, Les Amis des Noirs (Friends of the Coloured

People), Grégoire claimed equality of rights for the Negroes of all French colonies and wrote: "One day the sun will shine only on free men and no more on chained slaves." In 1789 appeared his *Pamphlet in Favour of Coloured People and Those of Mixed Blood.* All those who defend just causes must expect calumnies; Grégoire got his share: "White men whisper to each other that I defend those of mixed blood because my brother has married a coloured woman; surely if I had a virtuous sister-in-law of mixed blood, I would praise her more than some amiable, but impudent and cynical white ladies," answered Grégoire to the colonists, "but, having no brother, I cannot have a sister-in-law!"

If Grégoire despised insults, he greatly valued proofs of gratefulness such as these: in all the synagogues of France, prayers were said in his honour; the first Jews elected as French deputies told him: "Providence seems to have sent you to ameliorate the fate of our unhappy brothers; continue in the name of humanity."

When Grégoire, having become a bishop, visited Holland, the Portuguese, German and the modern reformed synagogues of Amsterdam welcomed and greeted him with great devotion. Grégoire, in his violet robe, heard his own name sung between the verses of Hebraic prayers.

In the several European countries which he visited, it was not only the oppressed classes he came in contact with, but also the *élite*, and great men in all fields. This gave him the idea of having a general association between savants, writers and artists for the promotion of culture. He wanted the genius which creates, the talent which embellishes, the philanthropy which works for men's happiness, all to meet and to find new energy.

There was something of the prophet in Grégoire: nowadays the International Scientific Congresses and the Institutes of Intellectual Co-operation, etc., are flowers from the seeds he planted. Happily he never imagined that 150 years after his successful struggles on behalf of the Jews six million of them would be deported, tortured or assassinated with a cruelty which history has seldom recorded. Because of his straightforward political attitude, during the Second Restoration, Grégoire was persecuted and was excluded from the Institut de France and from the Chambre des Députés.

Rabindranath Tagore gave up his knighthood accompanying his proud gesture by an indignant letter; in the same spirit, Grégoire sent back his Legion of Honour with a letter, saying:—

Indifferent to ambition, nearing the shore of eternity, now, as during my lifetime, I am occupied only with what can illuminate my mind, ameliorate my heart and contribute to the

happiness of men ; though the services one renders them rarely remain unpunished... !

Grégoire passed the last years of his life in a peaceful retreat, consecrated to literary work. Amongst his many books we find : *The Influence of Christianity on the Condition of Women* and *On the Severe Punishment to be Inflicted on Slave Dealers*. His *History of Religious Sects*, in five volumes, took him long years to complete; but Grégoire was also often bent over more *terre à terre* subjects. Concerned with the condition of servants and in order to ameliorate their fate and also their work, he wrote *Servants in the Past and in the Present*.

It would be interesting to read Grégoire's *Les Ruines de Port-Royal des Champs*, in which he says that the Jansénists (he was one himself) were the pioneers of the Revolution of 1789.

Montherlant's drama *Port-Royal*, being acted in Paris and creating a sensation, would give an up-to-dateness to Grégoire's book, written in the inspiring valley where stood, in the past, the old monastery.

There is much to glean, not only in Grégoire's books, but in his pamphlets, speeches and letters. A book of chosen passages would provide useful themes for meditation at the present time. He wrote :—

Negroes have been calumniated, first to assume the right to enslave them, afterwards to justify slavery and because of culpableness towards them.

May the European nations expiate, at last, their crimes towards the Africans. May the Africans, lifting up their humiliated foreheads, give expression to all their faculties, compete with white men in talent and virtues only, and forget the crimes of their persecutors.

All arts are brothers, none of them can escape the legislator's solicitude.

You must include in your plan of regeneration high schools for teachers, as from them instruction and virtue may penetrate into all the child's senses.

No religion must attempt to dominate or force the will of anyone. For the legislator all religions have the same rights.

What was later said of Anatole France, " Nothing that is human is of indifference to him," can be applied to Grégoire. Blaming the destruction of works of art during wars and revolutions, he wrote a pamphlet on the protection of national treasures. One of his dreams was an "office of translation" which would spread in France hitherto unknown writings able to ripen the human spirit.

Specially interested in the coloured people of Haiti, Grégoire sent them two hundred books from his private library; as a token of gratefulness they offered to send him coffee, but Grégoire refused the gift, hinting, in his witty way, at possible calumnies : " I don't want to have a man who is most ascetic, accused of sensuality." (In his diet

and simplicity of life, Grégoire was as sober as Gandhi.)

He died in severe physical suffering, to which the powerful Roman Catholic clergy, refusing him the last sacraments if he did not deny his ideals, added much moral suffering. True to himself till the last, Grégoire did not accept their conditions and found at last a priest courageous enough to help him.

His Will was the crowning of a beautiful life: he left donations to help his enemies, his calumniators and even their children, if ever they were in need.

We learn at the last minute that, with the collaboration of the Société des Amis de L'Abbé Grégoire and the Comity France-Inde, a conference has taken place in Paris. Mr. Grunebaum-Ballin, author of the brochure mentioned in this article, presided at the meeting and lectured on "Raja Ram Mohan Roy and L'Abbé Grégoire." Dr. Samboo, founder of the Comity France-Inde, spoke on "Franco-Indian Friendship." Mr. Grunebaum-Ballin has just now published a new book: *Henri Grégoire: Friend of Men of Every Colour and His Struggles to Abolish Slavery.* The last pages of the book are an appeal to all men of good will to help to destroy what still remains in this world of racial and colour prejudice and of different forms of slavery.

ANDREE KARPELES AND ADALRIK HOGMAN

EDUCATION IN PAKISTAN

The Pakistan Universities Press has published in *Some Aspects of Education* five lectures on educational questions by Dr. Syed Hamid Hasan Bilgrami, Deputy Chief (Education), Planning Board, Government of Pakistan. The brochure contains much that is wisely said. It combines willingness to use all the experience of Western educationists, democratic and communist, with an awareness of the great emptiness of soul produced by their limitations. Dr. Bilgrami proposes Islam as the central aim of educational development in Pakistan. According to him this must give not only "knowledge for the mind" but also "the knowledge that is essential to the soul"; he says clearly that it must not be simply a continuing of the practices of Muslim schools in the past. His picture of the educated man, with his spirit of selfless service and social consciousness, is attractive. His concepts of leadership are enlightened and free from idolatrous nationalism. His pleading for academic freedom from Government pressure is liberal.

A great pity that such merits should be married to a religious narrowness! It is sad to see this educationist and scholar betrayed into statements like these:—

> With Islam started the age of inductive logic and rational thinking. (p. 8)
>
> With the QURAN and the last Holy Prophet *knowledge through Revelation* was completed. (p. 8)

Though Dr. Bilgrami understands Islam in a noble sense nothing justifies the pretensions to uniqueness. Most of these fine principles of education have been arrived at by the wisdom of many men of many times and countries. It is misleading to suggest they are singular in Islam, and reminds us of the grave peril of having any established religion in a country.

EMERSON'S ADVICE TO A NATION GROWING UP

[In this article **Mr. Rodolphe Louis Megroz**, critic, biographer, poet and dramatist, deals selectively with the practical side of Emerson's thought. There can be no question that Emerson wielded a not inconsiderable influence in his lifetime upon contemporary thought. It may, however, be doubted whether his applied philosophy, "the practical and hortatory," with which Mr. Mégroz is dealing here, would have had so sympathetic a hearing but for the "symbolic and universal" references in his essays and addresses. Mr. Van Wyck Brooks, in his *Life of Emerson*, named the *Bhagavad-Gita* and the *Upanishads* among the sources of his inspiration. To the *Gita* especially Emerson paid tribute in a letter to a friend: "It was the first of books...nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions which exercise us." Mr. Arthur Christy, in an article on "Emerson's Oriental Reading" in our September 1933 issue, cited these among many other pertinent facts.—ED.]

In 1803, when the United States of America was only half-grown geographically, and very young in national consciousness, the New England essayist and philosopher, Ralph Waldo Emerson, was born at Boston. He became a Christian minister, like his forebears, in a sect called Unitarian. At the age of twenty-nine he retired as a preacher, as his views on certain questions aroused the disapproval of the congregation. This was a good thing in so far as it encouraged him to visit Europe, especially England, and to study at closer quarters some of the sources of American civilization. Such a collection of pieces as *English Traits* shows how open-minded and independently critical he remained, and the long correspondence with several distinguished British writers which he afterwards maintained did something to broaden the views of each other in the two nations.

Emerson, after his return to America, still preached on occasion by invitation and also lectured as well as published many essays and prose studies. It became apparent that a mind of uncommon range and wisdom, by a remarkable mixture of poetry and philosophy, was presenting in a fresh way for the Western world of his time a wide range of ancient ideas that called for new and urgent application.

The student of Emerson's biography and writings will not need to be told that he owed much to Oriental and non-Christian sources of wisdom, but the attribute of his teaching that is most interesting today is its frequent application to the

problems of the new nation of which destiny had made him a part. A crude, materialistic, vigorous nation; confident, though not always in the right way; alert to every means of "progress" towards its mighty future, although forgetful of, and often blind to, the more important values. In fact in their hurry and revolt Americans were in danger of adopting only the merely materialistic values of the industrial revolution that was transforming their parent civilization; and Emerson saw that their danger was the greater because they were removed from many of the artistic, literary and academic influences of their European background.

In *Essays*, a rich compendium of practically all his thought, there are many indications of his sense of universal religious wisdom—he was indeed a theosophist without a label, seeking truth everywhere, shorn of accidental and local trimmings. And constantly in these comparatively disinterested essays he has something to say to the nation as if by the way, just as, when he directly lectured on the prospects and problems of growth of the United States, he passed from the practical and hortatory to the symbolic and universal. Let us glance through the *Essays* first. Although every page is seamed with wise sayings, it should be possible to select a few for adequate illustration. In "The Poet" he observes: "The Universe is the externization of the soul," by which he does not mean to exclude the intellect, but to establish a more complete truth. So in "The Over-Soul":—

> All goes to shew that the soul in man is not an organ, but animates and exercises all the organs...is not a faculty, but a light.

And:—

> What we commonly call man,—the eating, drinking, planting, counting man,—does not, as we know him, represent himself, but misrepresents himself. Him we do not respect; but the soul, whose organ he is, would he let it appear through his action, would make our knees bend. When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love.

His independence of sectarian and institutional creeds is further emphasized in more explicit passages, like this from "Self-Reliance":—

> And so the reliance on Property, including the reliance on governments which protect it, is the want of self-reliance. Men have looked away from themselves and at things so long, that they have come to esteem...the religious, learned, and civil institutions, as guards of property, and they deprecate assaults on these, because they feel them to be assaults on property.

In the essay on "Politics" he urges that in dealing with the State we should not forget that its institutions are but human in origin and alterable to meet new circumstances, though politics are not to be treated with levity, as they rest on necessary

foundations :—

> Republics abound in young civilians, who believe that the laws make the city; that grave modifications of the policy and modes of living, and employments of the population; that commerce, education, and religion, may be voted in or out; and that any measure, though it were absurd, may be imposed on a people, if only you can get sufficient voices to make it a law. But the wise know that foolish legislation is a rope of sand, which perishes in the twisting; that the State must follow, and not lead, the character and progress of the citizen; the strongest usurper is quickly got rid of; and they only who build on Ideas, build for eternity: and that the form of government which prevails, is the expression of what cultivation exists in the population which permits it.

Although these disjointed extracts are deprived of the support of Emerson's associated ideas, they seem remarkably little "dated" when we consider all that has happened to the world since he wrote. Typical of all the essays was one of the earliest, and longest, that on "Nature," which was published in the volume entitled *Nature: Addresses and Lectures*. This accepted the contemporary cult of non-human nature, as healer, restorer, inspirer, but transformed it into a recognition that "if there were good men there would never be this rapture in nature," for man has fallen from his true estate though he is a kind of microcosm of all nature.

It was not long after writing *Nature*, about five years after his first European tour, that Emerson delivered several addresses and "orations" which appeared in the same volume. In some of these we see him at his best and most direct as adviser and inspirer of the young citizens of a young nation, urging them to avoid the stereotyped, and never to forget that man is an individual with the truth inside him and that he is essentially more than his particular function in the social system of division of labour. He complained that the organization of society changed men into things. In "The American Scholar," an oration before the Phi Beta Kappa Society, at Cambridge, on August 31st, 1837, he reminded them that every year at their meeting the members of the Society really read one more chapter of the biography of the American scholar. He recalled an ancient fable that conveyed unlooked-for wisdom :—

> ...the gods, in the beginning, divided Man into men, that he might be more helpful to himself; just as the hand was divided into fingers, the better to answer its end.

> The old fable covers a doctrine ever new and sublime; that there is One Man—present to all particular men only partially, or through one faculty; and that you must take the whole society to find the whole man. Man is not a farmer, or a professor, or an engineer, but he is all.

In the distribution of functions, the scholar, according to Emerson, becomes the dedicated intellect :—

In the right state, he is *Man Thinking*. In the degenerate state, when the victim of society, he tends to become a mere thinker, or, still worse, the parrot of other men's thinking.

The great influences affecting the spirit of the true scholar include nature, which must be closely studied, not merely admired, and the mind of the Past, best conveyed in books; but each age must write its own books, Emerson warns:—

The sacredness which attaches to the act of creation,—the act of thought,—is transferred to the record. Instantly the book becomes noxious; the guide is a tyrant. The sluggish and perverted mind of the multitude, slow to open to the incursions of Reason, having once so opened, having once received this book, stands upon it, and makes an outcry, if it is disparaged. Colleges are built on it. Books are written on it by thinkers, not by Man Thinking; by men of talent, that is, who start wrong, who set out from accepted dogmas, not from their own sight of principles.

In other passages of the same oration Emerson prevents any misconstruing of his meaning by emphasizing the kinds of diligent reading indispensable to the wise man, including "history and exact science"; but the colleges "must aim not to drill but to create":—

Gowns, and pecuniary foundations, though of towns of gold, can never countervail the least sentence or syllable of wit. Forget this, and our American colleges will recede in their public importance, whilst they grow richer every year.

With all his warnings to the youthful "dedicated intellects" who must help their nation, urging the sluggard intellect of the country to "look from under its iron lids and fill the postponed expectation of the world with something better than the exertions of mechanical skill," Emerson has no doubt that

our day of dependence, our long apprenticeship to the learning of other lands, draws to a close. The millions, that around us are rushing into life, cannot always be fed on the sere remains of foreign harvests.

There are other pieces of exceptional interest and relevance to our theme in the same collection. One more example should be specially referred to—"The Young American," a lecture read before the Mercantile Library Association in Boston, on February 7th, 1884. He refers to the "rage for road building" and other constructive labour, necessary to the progress of the young Union, but stresses at the same time that the arts and refinements of the old world will become of corresponding importance. So with the growth of Trade, potentially an instrument of liberty (particularly to the States when they declared and acquired independence of Britain), but bringing new problems of economic organization and of government.

Many times does Emerson, the poetic mystic and scholarly philosopher, surprise us by his attention to mundane but important facts of

life in the new nation. He would no doubt have cordially approved the statement by Rudolph Steiner (unusually lucid and concise for him) in the Foreword to *The Threefold State*:—

Neither will what the writer says in this book find much favour with those who, under various forms, keep on reiterating the old phrases, that men must rise above their devotion to merely material interests and turn to ideals and to the things of the spirit. For the author does not attach much value to mere talk about the spirit, to speeches about a vague spiritual world. The only kind of spirituality which he is able to recognize is that which informs the actual life of men, and which shows itself no less active in mastering the practical tasks of life than in constructing a philosophy of the universe and of existence capable of satisfying the needs of the soul.

The only qualification necessary perhaps is that if Emerson had said this much he would immediately have shown that an adequate philosophy was truly a means to the wise cultivation of material resources.

R. L. MEGROZ

CHRISTMAS

Mrs. Esther Muirhead, a member of the Society of Friends, speaking at the Indian Institute of Culture on "The Spirit of Christmas," equated it with the Spirit of Christ. The Society of Friends did not observe Christmas as a festival, believing that there should be daily rededication to the Spirit of Christ, the Inner Light. Whatever a man was, whatever he had done, the spark of God was in him. It was a tremendous thing. So was the injunction of Jesus: "Love thy neighbour as thyself." This meant everybody: the leper, the beggar, the untouchable. Compromises made meant not being quite honest with oneself. Loving one's neighbour was the basis of the missionary movement and of helping the unfortunate. It was well to do good, but in doing it it was necessary to guard against spiritual pride, the greatest pitfall of all.

With Christmas was associated the idea of "Peace on earth, good will towards men." These had not been much in evidence through the centuries since Jesus, but she saw the evidence of their working in such efforts as those of the U.N.O and Unesco, etc.

The Society of Friends, she said, was perhaps better known as a relief organization than as a religious body. Friends had been pioneers in prison reform, in humane treatment of the insane, in opposing violence and capital punishment and, after a war, had worked to bridge the gap between nations and individuals.

She did not mean to suggest that another way might not be better for others. Gandhiji's idea of grafting the best in other religions on to one's own might, she thought, be a good thing. He had understood Christianity better than most Christians and his group were practising its principles to a considerable extent. He had set the pattern of a good life in Hinduism; it would, she felt, have been a great loss to Hinduism if he had become a Christian.

NEW BOOKS AND OLD

A POSTHUMOUS NOVEL*

When Mrs. Hannah Closs died on October 8th, 1953, at the age of forty-seven, she had nearly completed *The Silent Tarn*, the final volume of the Albigensian trilogy to which she had consecrated the last few years of her life. The background is Southern France in the early thirteenth century —the sunny region between the Rhone and the Bay of Biscay, the home of romance and chivalry, of knights and troubadours. The high valleys fringing the Pyrenees were sparsely dotted with castles and fortified caves; Nature smiled and frowned by turns; and communication was possible across the Pyrenees to Spain and beyond, and across the Mediterranean to the East. This intercourse with the outside world inevitably induced an intellectual ferment, and consequently this region became the home of the powerful Cathar "heresy" during the twelfth and thirteenth centuries. The Cathars held that Purgatory and Hell were *here*, in the material envelope that cribs and cabins the human soul, and that Paradise was the world within, the spiritual man bathed and renewed by the rite of Consolamentum, or the baptism with the Spirit and the reception of the Paraclete. The personal purity of the Cathar *perfecti*, the elders, and the general integrity of the *credentes*, the mere believers and followers, were a challenge to the lazy, worldly orthodox Church in France, and Pope Innocent III, having failed to win over the Cathars by persuasion, declared a Holy Crusade against them. The ruthless Simon de Montfort, who stormed citadel after citadel of Southern resistance, himself fell before Toulouse in 1218. It looked as though the South would be now left in peace, after all. It is at this point that *The Silent Tarn* begins, its two predecessors—*High are the Mountains* and *And Sombre the Valleys*—having already covered the dismal events of the previous decade. The Crusade, suspended for a few years, is soon renewed, and Ramonet, the new Count of Toulouse, is seduced by his mistress Yolande (Simon de Montfort's daughter) to agree to the ignominious Treaty of Meaux. This means the virtual annexation of Languedoc by France, and the institution of that horror of horrors, the Holy Inquisition. The last stronghold of the Cathars, Montsegur, falls in 1245, two hundred Cathars are burnt in the course of one day and the final embers of the "heresy" are stamped out—apparently for ever.

With the sure instinct of a creative writer, Mrs. Closs has set in the foreground of this saga of war and terrorism and cruelty, of political ambitions and personal rivalries, of Cathar ecstatics and Catholic Inquisitors, the lone figure of Wolf, the bastard son of Ramon-Roger, Count of Foix, who enacts in the theatre of his soul the whole star-crossed tragedy of the human adventure on earth.

In the earlier novels we see young Wolf, in his search for significant purpose in life, trying vainly one clue after another; but monasticism, soldiering, cynicism, sensuality, all prove to be blind alleys blocking the way to realization. A Cathar elder, however, succeeds in kindling a spark, which pres-

**The Silent Tarn.* By HANNAH CLOSS. (Hodder and Stoughton, London. 319 pp. 1955. 12*s.* 6*d.*)

ently his aunt, Esclarmonde of Foix, fans into a steady flame of aspiration and faith. If the death of his friend Raimon-Roger, Count of Carcassonne and Beziers, goads him with viperous thoughts of revenge, the escape and slaughter of a young French captive whom he had befriended in a fort in the Sabarthez fills him with inexpressible disgust and remorse, and he abjures violence for good and helps his wife Honoria to run her Cathar hostel at Durban. The magic healing touch of the child Esclarmonde, the younger daughter of Ramon of Perelha, that first saves him from despair by the side of the mountain lake, is an obscure source of life's renewal for him, and their paths cross again and again in this third volume of the trilogy.

Wolf and Honoria are not long left in peace in Durban. When war flares up once more, their position in Durban becomes untenable, the hostel is broken up and they go into hiding. However, Wolf's inveterate enemy, Jordan of the Isle (the son of Esclarmonde of Foix), frames a diabolical trap, and Wolf is persuaded to accept the Governorship of Ax under the authority of the French *maréchal*. Secretly denounced by Jordan, Wolf is arrested in due course on a charge of heresy and taken to the Inquisitors. Even under torture he refuses to denounce his rival Mirepoix's philanderings with the Grail cult. Friar Guillaume Arnaud, the Grand Inquisitor, is now himself done to death by Mirepoix's men, and the nihilist Hugo d'Alfaro, having accomplished Wolf's escape from prison, commits suicide, being unable to stand any longer the meaningless mockery of life. The slaughter of Arnaud inevitably provokes terrible reprisals, and the Cathars retreat to Montsegur, where Ramon and Mirepoix organize effective resistance for a time. Meantime Wolf and Esclarmonde of Perelha have truly found each other, Honoria dies distraught, and Wolf makes a mad attempt to persuade Esclarmonde to flee with him from the now definitely doomed Montsegur. Mirepoix is found to have bartered away the safety of the citadel and the lives of its Cathar refugees in exchange for his own safety, and Wolf is directed by Esclarmonde and the elder, Bertram Marty, to make a fourth with three other *perfecti*, who will be let down on ropes to take the message of the Grail to the world. There shall be no more seeking for Wolf: he has found his true vocation at last. This is not just another escape from life, but a veritable act of transcendence.

The story is packed with drama, as may be inferred even from the bare outline given above. The long-term imperatives of total war intersect the short-term vicissitudes of the peace (or what we would call today "cold war"), and ideas, persons, policies and prejudices clash and part and clash again. Scene after scene is brilliantly evoked; we pass from the bare board of Ramon or Honoria to the colourful banquets at Foix or Toulouse; we wonder how the same tiny world can hold together people so various in their opinions and temperaments as Roger and Wolf, Ramon and Mirepoix, Jordan and Hugo, or women so diversified as Honoria, Yolande, Corba of Perelha and her two daughters, Philippa and Esclarmonde.

The bud of Wolf's awakening spirituality opens tardily, petal by petal; he is himself hardly aware of this inward efflorescence; his outer actions belie the stirrings within; and it is only in the end, with all earthly attachments taken away, all illusions ended, that he realizes the utter appropriateness of his new vocation. He has fled Him down the nights and the days, the arches of the years, the labyrinthine ways of his mind; but the Hound of Heaven has seized him—seized and mastered him —and made him a vassal of the immortal Spirit.

Mrs. Closs's Albigensian trilogy is no doubt a vivid evocation of one of

the blood-boltered epochs of mediæval history. But the novels are more than history: they are also an indictment and a prophecy. Although seven hundred years have elapsed since the fall of Montsegur, we are still no further from the blind circuits of our self-wrought Inferno than were the Rogers, Jordans, Mirepoixs, Hugos and Arnauds of that bygone age. Our mid-century Hugos make better weapons of destruction; our cars and planes race more swiftly than the horses of old; our secret-police inquisitors have cunninger methods of torture than Friar Arnaud had (one may refer if one likes to Koestler's *Darkness at Noon* and Orwell's *Nineteen Eighty-Four*); but the world's maladies are the same as ever, and man would appear to be chained helplessly to the madly revolving wheel of futility whose spokes are his foolish and evil thoughts and actions. The Kingdom of Love—the Kingdom of Happiness—is within him; but who shall save him if he *will* be blind to the treasure at his feet and waste his years in quest of the false, the frivolous or the non-existing?

While as history it is rewarding and as fiction consistently beautiful and meaningfully pointed to our own age, *The Silent Tarn,* even more than its two predecessors, is rich in symbolism and is steeped in poetry. Mrs. Closs died before completing the last chapter ("The Tarn"), but the synopsis of it she had left gives us a fair idea of the projected conclusion. And, after all, isn't it strangely fitting that this spiritual epic of the Grail Quest—a quest that is for ever renewed but never ended—should itself stop just short of the goal? It is when we come to the final pages of the book and recapitulate the long journey down the gulfs of Inferno and up the slopes of Purgatory and almost to the threshold of Paradise that we realize with a pang what a serious loss English literature has sustained in Mrs. Closs's death. But how could so ardent, so ethereal a spirit quite cease to be? Her three novels on the Albigensian heresy will be remembered long for their radiant purity of motivation, their profound contemporaneous urgency and their rich prophetic quality: "For Death, he taketh all away, but them he cannot take."

K. R. SRINIVASA IYENGAR

The Nature of Living Things. By C. BROOKE WORTH and ROBERT K. ENDERS. (A Signet Key Book. The New American Library of World Literature, Inc., New York. 200 pp. Illustrated. 1955. 35 cents)

There is a fine idea behind this simply and clearly written book by two biologists. It is that there is enchantment in the ways of all living creatures, that "biology is a joyous study." Perhaps that is why they have glimpsed that there is a "grandeur" in life and law, in spite of the utter meagreness of the scientific materialist's knowledge of them.

The basis of the book is the usual interpretation of "Darwin's theory" of evolution. No questions as to the cause, the purpose or the *why* of evolution or life are considered. The technically "untrained people" for whom the book is written will, no doubt, read it with pleasure and learn many biological facts from it.

E.P.T.

"THE QUEST FOR ONE HUMANE WORLD"*

"The quest for one humane world" might express not only the unity underlying these eight essays, written over the last ten years, but also the sustained effort of their author at bringing peace and progress to our world, torn by warring ideologies and by a chasm dividing its peoples in their standard of living and thinking. They illuminate the twilight of our present situation by a searching analysis of the ills and fallacies that bedevil the forward march of mankind in co-operation. Modern India's leading educationist and one of its acutest philosophical minds, the author is superbly qualified to help in building that bridge between a highly civilized but tired West and an eager, virile, re-awakened East which alone might arrest the tendency towards mutual destruction for want of a unifying force making for peaceful development. Well informed about modern Western philosophy in all its currents, as a Muslim, richly nourished with the way and thought of India, he applies the principles of metaphysical idealism, so characteristic of present Indian philosophy, to the problems of modern science and education, inspired by a fervent belief in democracy. Reading these high-principled, idealistic essays, one can visualize the author at work, be it as India's chief representative at Unesco or as Educational Adviser to his own Government.

While he does not underrate the importance of the social group, he pins his faith on the free, fully developed, well-educated individual, whom he places in the centre of the problems of the modern world in all the eight essays: "Science, Democracy and Islam," "The Concept of Democracy," "The Rights of Man," "The Welfare State," "Freedom, Authority and Imagination," "The Study of Philosophy," "East and the Problems of Education," and "Reflections on Gandhian Thought and Practice."

It is impossible in a short review to single out the many fine observations which fill the pages of all these essays, or to examine critically the searching analysis of the political and social conduct of present-day States and their peoples. Instead, a few illustrations may draw attention to the high idealism and resolve of a man who believes that philosophy has an important part to play in education for world citizenship.

The scene is ably set in the first chapter about the positive relationship between science, democracy and Islam. Deep religious faith and feeling inform his attitude to problems of modern politics and economics no less than to the realms of reason and emotion, of science and art. The chapter on "The Welfare State" is a weighty contribution to the better understanding of modern India and is remarkable for its philosophical detachment matched by shrewd criticism of the modern world. True to his main theme, the author stresses the unity of rationality, feeling and will, warns against mere rationalism, pleads for the recognition of imagination in individual and social life and utilizes the findings of Freudian psychology. While one will agree with his contention that "Expressed emotions are social emotions . . ." one may doubt the continuation, "and as such civilized emotions." But one must appreciate his statement:—

> Our fundamental problem today is the maintenance of the values of the individual in an ordered society. Art as the universalization of the unique has successfully solved this problem in its own sphere and holds the promise of success if its technique is extended to other fields of experience.

From Chapter Six, "The Study of Philosophy," the author's practical pur-

**Science, Democracy and Islam and Other Essays.* By HUMAYUN KABIR. (George Allen and Unwin, Ltd., London. 126 pp. 1955. 12*s.* 6*d.*)

pose is evident in this quotation:—

> Unless we can tolerate differences, we cannot recognize the value of the individual, and without recognition of the dignity of the individual, there can be no democracy, and without democracy, Society cannot be creative, free and co-operative.

His advocacy of education is eloquent as the only means to co-operation on a world basis for progress without violent change. This concept permeates not only the essay on "East and the Problems of Education," but also his "Reflections on Gandhian Thought and Practice." We read in the former:—

> Education in the modern world must therefore foster in man a spirit of toleration and resilience: toleration which seeks to integrate all values achieved by all civilizations into one common heritage for man, and resilience which enables him to meet the challenge of each new situation with a new and creative response.

The latter is a fine, balanced evaluation of Gandhi's significance for India and the world, written by a kindred spirit who believes that Gandhian principles can be applied to a constructive solution of present-day problems and conflicts, peaceably, through the U.N.O.

The successful blending of Western and Eastern thought in the author's mind may, we hope, augur well for mankind at large through the U.N.O. The U.N.O. was born in a flush of idealism engendered by the slaughter and sufferings of the last World War. We had all been talking during that war of the co-operation of nations and of the necessary broadening of the concept of democracy so as to embrace political, economic and social equality and equal opportunities for all; Western and Eastern, highly and less highly civilized, backward and advanced nations alike. Most of this hopeful idealism has evaporated and made room for cynicism and selfishness in many of those who then were loud in their protestations and championing of the millennium of peace and plenty for all.

Humayun Kabir is one of the few who have saved their idealism and have tried to apply it through the agency of Unesco. To this the present collection of essays is vivid testimony. Whether one agrees with the author or not, one cannot fail to admire his sense of civic responsibility—where civic embraces the whole world—and his high moral resolve. His idealism is that of his great compatriots and contemporaries like M. K. Gandhi, S. Radhakrishnan, Jawaharlal Nehru and others. It is based on the unity of reason, moral will and social feeling. Utopian it may be, but it is certainly capable of shrewd, penetrating analysis of the ills of our age. That it is also full of purpose may give us hope that India and its leading thinkers and statesmen may yet succeed in prodding the rest of the world towards sanity.

ERWIN I. J. ROSENTHAL

The Protestant Tradition: An Essay in Interpretation. By J. S. WHALE. (Cambridge University Press. xv+360 pp. 1955. 21*s*.)

Some years ago Dr. Whale put us all in his debt by his book on *Christian Doctrine,* which was recognized as a first-class contribution to religious and theological thought. Now he has done us no less a service by this scholarly exposition of Protestantism. It has not been uncommon for critics of Protestantism to decry it as something which is essentially negative, and which is declared to be so by its very name. Dr. Whale shows that this rests on a misunderstanding of what the term connoted in the early sixteenth century and of what it still connotes. The first Reformers at Speyer declared that "they must protest and testify publicly before God that they could do nothing contrary to his Word," and their successors have continued to protest, in the sense of "asserting the good news of God's grace," against what they have con-

ceived to be misrepresentations of it.

In a short notice it is impossible to give any idea of the wealth of material which the book contains, but we may give a bare outline of its contents. It falls into four sections. The first deals with Luther, the second with Calvin, the third with "The Sect-Type," and the fourth with certain "Modern Issues." In an age when many people are forming religious judgments on very inadequate evidence, it is good to have Reformation origins and principles examined so competently and so candidly. For Dr. Whale has both the historical knowledge and the capacity to form judgments on it which will appeal to scholar and layman alike.

Most readers will probably be specially interested in his discussion of modern issues, and not least in what he has to say about toleration, and about Church and State in Protestantism. But the whole book may be warmly commended to all who seek a fuller understanding of Protestantism.

P.S.: Even Homer may nod. (See page 329.) It was not Bishop Brent but John R. Mott who presided over the Edinburgh Missionary Conference in 1910.

JOHN MCKENZIE

The Meaning of the Religious Life. By BENOIT LAVAUD. Translated by WALTER MITCHELL. (Blackfriars Publications, London. 81 pp. 1955. 4*s.* 6*d.*)

The aim of the author of this little book is first to give a brief account of the relationship between the religious life and love or friendship with God; and, second, to show that the religious life is a supremely effective means of advancing towards "the perfection of charity and therefore towards perfection itself . . . ." For, as St. Paul has declared, without love or charity nothing can be achieved in the struggle to a higher level of existence. In Father Lavaud's words, "Charity is the queen, the soul, the form of all the virtues."

Although this book will be of chief value to those with a religious vocation, it should also be of interest to anyone and even to the man without any religious affiliation at all. An essential goodness shines through its pages so that the author's words become testimonials to his sincerity.

The path to perfection, which starts with the taking of the triple vow of chastity, poverty and obedience, is no figment of a monk's imagination but an entirely real way to perfection and it is moreover a path which has been very carefully surveyed by the many saints who have previously trodden it. And what should be of paramount interest to everybody is the fact that the psychological methods employed by the pilgrims on this way are the same, whatever may be the name of the religion they profess.

There exists a veritable science of saintship far more certain and exact in its methods than any form of modern psychological treatment. No one can suspect that those who describe the methods used in this way of the saint are speaking theoretically. They are obviously describing what they have themselves experienced.

Although the reviewer of this book is a Protestant he agrees with what the author has to say on the subject of chastity. "The married state is not the best one for obtaining intimate union with God by love and making progress therein," for there can be no division of the heart for those who lead the contemplative life. And it is in the contemplative life that religious experience reaches its highest level. I commend this little book not only to the religious but also to the layman; not only to the Roman Catholics but also to the Prot-

estants; I even recommend it, although the author may disagree with me here, to Sufis and Hindus.

KENNETH WALKER

Faith and Culture. By BERNARD EUGENE MELAND. (George Allen and Unwin, Ltd., London. 210 pp. 1955. 12*s.* 6*d.*)

Liberal Christianity, the kind of Christianity which appraised its religion with rationalist techniques and the demand for the scientific establishment of fact, has for a long time found itself in difficulties. Its rationalism did not completely explain, and its desire for well-established fact tended to ignore that there were religious experiences beyond the realm of fact.

But it is now coming out of its difficulties, and out of its own particular appraisal of religion beginning to make a new and exciting contribution to contemporary religious life. Typical of this new contribution is Professor Meland's *Faith and Culture.* The author is Professor of Constructive Theology at the University of Chicago. He is a liberal and knows all about the liberal's attitudes and inner experiences.

He is unsparing, but in a charitable way, in his criticism of them—of the easy defining of what cannot be defined, of the tendency to regard religion as a bundle of moral precepts, with their source in Jesus of Nazareth in the Christian religion, and of the pursuit of the idealism of the moral consciousness without much relevance to the fundamental needs and insights of men, often buried out of sight. He writes of the Christian religion as a myth, in the sense that myth is a summary and an illumination of truth that reason of itself cannot reach. There are difficulties in his book but they are the difficulties of a mind grappling with new insights, and with new questions and answers breaking over the border of the modern religious situation. The book is a fascinating new appraisal of liberal Christianity, and its implications do not belong to Christianity alone.

E. G. LEE

The Buddha and His Path to Self-Enlightenment: A First Introduction to Buddhism. By RONALD FUSSELL. (173 pp. 1955. 7*s.* 6*d.*); *Selected Sayings from the Perfection of Wisdom.* Chosen, arranged and translated by EDWARD CONZE. (133 pp. 1955. 8*s.* 6*d.*); *The Diamond Sutra: or the Jewel of Transcendental Wisdom.* Translated from the Chinese by A. F. PRICE. Foreword by Dr. W. Y. EVANS-WENTZ. (75 pp. 2nd Edition. 1955. 5*s.*) (All published by The Buddhist Society, London.)

These three books serve well to indicate how, as the Buddhist teachings spread over large parts of Asia during the course of centuries, newer emphases and subtler, sharper awarenesses refashioned the older material, thus paying tribute to its vitality and rich variety. The primary aim came to be to detach the core or heartwood—meditation—from the softwood (or interest in the right living of the practical life) so as to make it shine forth as the unquestioned centre round which all else revolves. In Buddhism, right living is nowhere made an end in itself; always it is the preliminary but essential means to mind-control. It is therefore rather surprising to find Mr. Fussell stating: "Right Meditation . . . is a technique . . . to enable us to live lives of Right Action to the full." Although his book contains various errors of fact, some due to a lack of knowledge of Pali and the usage of terms in the Pali Canon, it is a work that will nevertheless appeal to the beginners for whom it is intended,

both because of the simple account of the Buddha's life that it contains, and because it shows in easy and practical terms, based on a Buddhist outlook, how a decent everyday life may best be conducted.

The other two books, both translations from the vast *Prajnaparamita,* are for those well advanced in the practice of meditation and at the stage when their attention "shifts more and more towards that which is not of this world, towards the Unconditioned, which does not share in the faults of the conditioned," as Dr. Conze says in his most able and lucid Introduction, a model of what an Introduction should be. Briefly, "the principal message" of the *Prajnaparamita,* one that these well-chosen extracts from its very extensive literature (that baffled even men like Asanga) are designed to show, is the "unconditioned identity of the conditioned and of the Unconditioned." Dr. Conze is to be heartily congratulated on this notable addition to his growing number of translations into readable and meaningful English.

A second edition of Mr. Price's version of the famous "Diamond Cutter" is also to be welcomed. As he says in his apposite little Preface, its profundity and subtlety show it to be meant for the meditator and not for those seeking "arcane knowledge." It has been found, however, that by constant careful reading and thorough meditation "upon the sections in their proper order . . . the mind is reoriented in a striking way." This small, condensed *Sutra,* belonging to the *Prajnaparamita,* leads us to the heart of a form of meditation that may be likened to a raft bearing the skilled meditator to the Further Shore, to a "supernal thought-realm" where, and only where, through the transcending and transcendental Wisdom of the Void, beyond all and every concept of duality, can Truth and Reality be apprehended.

I. B. HORNER

Living Biographies of Religious Leaders. By HENRY THOMAS and DANA LEE THOMAS. (Bharatiya Vidya Bhavan, Bombay. 250 pp. 1955. Re. 1/12)

Henry and Dana Lee Thomas have once again collaborated, and produced another fine book. Written purely from a lay point of view, it is free from religiosity and should find a wide public; for it will appeal not only to students of religion and the pious but to the unorthodox as well.

The authors have treated their subjects with an originality that is refreshing, and these twenty revered sages, ranging from Moses to Gandhi, are presented to the reader with an easy familiarity that makes them very real. For instance, we are told that

> Moses, the Egyptian prince and Arabian shepherd, had now become a Jewish labour leader. He was the organizer of the first Bricklayers' Union in history,

and Isaiah is referred to as "this first internationalist in the history of mankind."

In conformity with the ideals of Bharatiya Shiksha, this well-written book is both formative and informative. It proves the universality and underlying unity of all religions; for, though the guides are many, and the paths along which they lead us differ, they all eventually bring us before the One God.

ROSHAN KOTHAWALA

The Flame of the Forest. By SUDHIN N. GHOSE. Illustrated by ARNAKALI E. CARLILE. (Michael Joseph, Ltd., London. 288 pp. 1955. 18*s*.)

This is the first of Sudhin Ghose's novels which I have read. With so singular a writer this is perhaps a disadvantage. Certainly it took me some time to become acclimatized to the atmosphere of the fantastic, inconsequential world which he creates. "One of the strange oddities of our women," he remarks in one place, "lies in their art of shifting from the comic to the serious mood." He himself is so much a master of this art that often what seems to be comic is serious and what promises to be serious proves to be comic. If it is a virtue in a writer to leave his reader guessing at what his purpose is, Sudhin Ghose ranks high as a supremely elusive story-teller.

Yet gradually, as one reads on, his intention begins to reveal itself. There are three main strands in the pattern which he weaves with so much wit, delicacy and exuberance in this story. There is the old India, still true to its spiritual traditions and its mystical quest of deliverance, of *moksha*, a quest which includes within it the enchantment of dance and song. This India is impersonated in Myna, the mysterious dancing girl, who draws the narrator of the story, a young university graduate, primed with Western literature, again and again to the fountain of light which flows through herself. There is the polyglot underworld of Calcutta, with its touts and beggars, street-vendors, loafers and eccentrics, described with a ribald extravagance, and also various humbugs, academic, political or religious, who acquire wealth and power by exploiting the ignorant. These are brilliantly caricatured. And there is the exotic thread of an American-inspired journal, *Life-in-Technikolor*, for which the hero writes, to his own profit and undoing. In this the sensationalism of a certain kind of Western journalism is grotesquely guyed.

The impression which we get from the intermingling of these three themes is of an India in the melting-pot, holding on precariously to its spiritual life line, strangely naive in its acceptance of Western vulgarity and inanities, and with much of its own ancient squalor and ignorance still to clean up.

But these are only the deeper implications of a story which may be read for its own incomparable lightness, for passages of rare beauty, as, for example, that describing a flight of doves and their return to their dovecot, for the broad humour of the exploits of the bulldog, Piram, or for the account of Myna's initiation beneath the snow-capped peak of Nanda Devi in which she became as Radha, the bride of Krishna. The reader may be surprised to find such an extravaganza of wit, humour and farcicality culminating in a serene vision of Reality. But it is by the flame of Myna's rapture and the wisdom which crowns it that all the other muddle-headed people whom Sudhin Ghose satirizes so unmercifully are measured and forgiven. There is little of solid earth in this book. Some may find it too insubstantial. But it is revealing as well as amusing.

HUGH I'A. FAUSSET

Prachina Fagu-Samgraha. Edited by B. J. SANDESARA and S. PAREKH. Gujarati. (Old Gujarati Series, No. 3. Maharaja Sayajirao University, Baroda. 72+290 pp. 1955. Rs. 8/-)

This collection of early Gujarati poems, composed during four centuries, beginning with the fourteenth, is unique in that it brings together after long scholarly industry thirty-eight poems in an identical metrical form, called *Fagu*. Printed in Devanagari script, with an

etymological glossary of forty-seven pages, this Gujarati work deserves the careful attention of scholars of Indian languages and culture.

The texts and the forms of these poems, first published herein, have been ably and lucidly examined in the Introduction by Dr. Sandesara, making necessary references to the few poems of the type published before. The *Fagu* developed from a folk-dance song, sometimes related to Krishna and the *gopis* or cowherd maidens, into a declamatory panegyric in the hands of Jain monastic poets, who generally harped on the Neminath-Rajimati theme of glowing love sacrificed during nuptial feasts to the religious impulse of non-violence. Sometimes the *Fagu* poem eulogized other saintly persons or even abstract virtues, when the metrical pattern, *Fagu,* allied to the *Doha* or the *Rola,* remained the only distinguishing mark. Sometimes, the theme of love and spring, and at least once the monsoon, alone sufficed, the metre being quite another single one or groups of several metres including *Fagu* recurring in a fixed order.

It is revealing to find that the earlier period of the Indian vernaculars following close on the Apabhramsha was not dark or dull. A perusal of these poems, some being by Jains on secular and Krishna-gopi themes and some others by non-Jains on similar themes, discovered in Jain monastic libraries, will convince the reader of the evolving unity of culture amidst a diversity of professed faiths.

V. M. Desai

Waiting for the Mahatma. By R. K. Narayan. (Methuen and Co., Ltd., London. 256 pp. 1955. 12*s.* 6*d.*)

This novel has the air of a Breughel painting or perhaps, more accurately, a work by one of the "Sunday painters," the modern primitives. It begins in the period shortly before India gained her independence, and ends with Gandhi's assassination. Its central figure, Sriram, a "Granny's boy," immature, slow-witted, becomes the humble adorer of Bharati, who is lovely, teasing, tender and capable. As she is an ardent follower of Gandhi, Sriram, too, joins the movement, but like many others fails to see the real significance of *Satyagraha,* and is led into destructive sabotage by the extremist Jagadish. After a term in prison, he comes out to find India in the throes of freedom, and, making his way to Bharati, he is just in time to confess his errors and to receive Gandhiji's blessing on their marriage before the latter's assassination.

The scattered points of emphasis, the types portrayed or caricatured, the humour, the very syntax and style of writing, the naive running commentary of Sriram's thoughts that accompanies the action, so that it is almost as though everything and everyone is seen through his eyes—all these help to create an atmosphere that is childlike, or childish, according to whether one is charmed or exasperated by it. Western readers who enjoy the special quality of this novel should not, however, take it as representing the real and only India. Incidentally, in more than one recent Indian novel, the heroine is represented as being the superior in spiritual character and in ability. Is this a sign of the times?

L. Marr

Mysteries of Space and Time. By H. PERCY WILKINS. (Frederick Muller, Ltd., London. 208 pp. Illustrated. 1955. 15*s*.)

The ordinary individual who enjoys radio and television, reads of the latest H-bomb "explosion" and is intrigued at the idea of flying saucers has never before had such an opportunity of learning something about science, that now plays so large a part in our everyday activities.

Up to three hundred years ago men thought that the earth was a static object with something called the "sky" acting as a kind of universal umbrella above it. Heaven was an even more mysterious region somewhere far beyond the sky.

Thanks to science, we know a little more today. Most of us accept the fact, because science tells us so, that our earth is a planet moving in the heavens with those other planets: Mars, Venus, Saturn, Jupiter and many more of which we now hear so much. Yet, although we have indeed advanced our knowledge, we are still faced with numerous unsolved riddles connected with space and time.

Dr. H. P. Wilkins, who is a Fellow of the Royal Astronomical Society, Director of the British Astronomical Association, Lunar Section, and an accepted world authority on the Moon, is well qualified to give us what is really a modern "thriller" and to help us in an attempt to puzzle out possible solutions to these space-time mysteries. This book is so fascinating and so eminently readable that it should reach a wide public. The continual references in the daily press to visitors from Mars and Venus, to strange objects seen by non-official observers all over the world, to the discovery of new stars and to space and time travel, have made most of us uncomfortably conscious of our abysmal ignorance of the universe, of ourselves and of our final state as individuals.

The book deals first with the "birth" of the earth and the earliest ages. This chapter might have been perhaps more helpful to the uninformed reader if an approximate time for each period had been given.

The section on "Flying Things in Space" is excellent. The author, who does not believe that flying saucers exist, also tells us that he has himself seen strange phenomena which are quite unexplainable, so the flying-saucer enthusiast need not quite lose heart.

The mysteries of the Moon, Mars, the Sun and other planets, and those "ghosts of space" we call comets, help to make up this absorbing story. We join issue with Dr. Wilkins when he assumes that modern telescopes are all that we may ever expect and that if an object cannot be seen through the most powerful lens we now know other and far more powerful instruments will not be produced. He has great knowledge of his subject but our great-great grandchildren in their day and age may well look upon this as "ignorance."

The final chapter, on the beginning and ending of our world and on eternity and infinity, deserves special thought. In his own words:—

> The mysteries of space and time culminate in the greatest and unsolvable riddle of our own fate, and perhaps that of rational beings on other worlds as well. If and when man even partially solves this riddle, all will be clear, and we will become creatures of pure thought, true spirits as befits the inhabitants of space, time and eternity.

A. M. Low

A Short History of Confucian Philosophy. By LIU WU-CHI. (A Pelican Book. Penguin Books. 229 pp. 1955. 2*s*. 6*d*.)

Written by a Chinese professor settled for the time being in the U.S.A., this book is "admittedly an original piece of research" and not a mere rehash of available material. Books in English on the history of Chinese thought are not scarce, but they are mostly written by foreigners, and hence cannot pretend to present Chinese thought from the inside. Perhaps the first book of this type in English by an eminent Chinese scholar was *A Short History of Chinese Philosophy* by Fung Yu-Lan. Dr. Liu Wu-Chi pays him a high tribute in the last chapter of this book: "Fung's historical study of Chinese philosophy, undertaken for the first time in China, is also the best on the subject."

Dr. Liu Wu-Chi's perspective, however, differs from that of Professor Fung. That need not in itself have been a disadvantage, and may actually have helped the reader to get a stereoscopic vision. But the reader of this ably written manual gradually gets the impression that the learned author is really in two minds about the final appraisal of the significance and value of Confucianism. He starts by identifying the virtues of Confucianism with those of the Chinese nation itself, and stresses its flexible adaptability,

> a remarkable quality that enables it to resist all pressures and to face all adversities. For this reason, though suffering eclipse from time to time, it has always emerged with renewed brilliance.

But, in the last chapter, after describing the failure of certain recent attempts to put Confucius back on his pedestal once again, we are told:—

> But as it is, the hope for the revival of Master K'ung proves to be ephemeral in the world of both men and ideas—an afterglow soon to disappear behind the western mountains.

And again:—

> It is indeed epoch-making that the greatest idol humanity has ever built should now be in the process of being dethroned, if not broken!

The author thinks that in the net result this "debunking" (his own word) is all to the good, and that the ancient Ju dogma that had dominated Chinese thought for the last twenty-five centuries "has already spent its strength and served its purpose," and that it is high time that it was replaced by a new synthesis. He is convinced that chances "are indeed slight of the revival of the K'ung doctrine as a dominant influence on Chinese life." If that should be so, one cannot help feeling sorry for the Chinese people, who are cutting themselves adrift from their own roots. But, on the other hand, it is just possible that the learned author is repeating familiar Western judgments.

K. GURU DUTT

The Philosophy of Science. By P. J. CHAUDHURY. Foreword by EDWIN A. BURTT. (Progressive Publishers, Calcutta. 182 pp. 1955. Rs. 7/-; 12*s*. 6*d*.)

In the recent past great revolutions in the physical sciences have taken place and even mathematics is passing through a crisis. The investigation of "quantum" phenomena, as Dr. Burtt observes in his Foreword, has provoked lively discussions about the persistent problem of determinism and indeterminism. Physicists without philosophical background hastily deduced far-reaching consequences of metaphysical significance from the theory of relativity and from the quantum theory. The layman was flattered to see in the revolutionary theories of physics surprising confirmation of his own idealistic preconceptions. A satisfactory evaluation of the results of the physical sciences is still to come.

It is a pleasure to see that Dr. Chaudhury has not left it to Western thinkers alone to undertake philosophical assessment of scientific results but has brought to bear his Vedantic acumen on the intricate problem of causality and determinism. He tries to understand self as a projection of self-consciousness and causality as self's projective activity. Ultimately he comes to the conclusion that science and inductive metaphysics cannot directly prove idealism but necessarily lead to idealistic results.

It is clear where Dr. Chaudhury's sympathies lie. The mystic in him is always at work and his philosophy of science is really the expression of his own deep religious convictions. The value of his stimulating discussion lies not so much in the solution of problems as in his approach to the issues in question and in that it shows us the reaction of the Eastern mind to Western science.

S. VAHIDUDDIN

In Search of Serenity. By R. V. C. BODLEY. (Robert Hale, Ltd., London. 192 pp. 1955. 15*s*.)

In 1919, Mr. Bodley suddenly decided to abdicate from the typically upper-class British life he was leading—Eton, Sandhurst, Battalion Commander, British Embassy official, etc.—and to live with friends he had made amongst the Algerian Arabs. Exhausted, both physically and spiritually, by the first World War, he wanted to find peace and no environment seemed more propitious for thinking than the desert. In a previous book, *Wind in the Sahara,* he describes how the desert and life with his Bedouin friends helped him to discover the falsity of many of his Western ideals and to find a new outlook on life.

From Algeria he moved to the Far East to earn his living there as a teacher of English and a journalist. World War II brought his wanderings to an end and later he became a lecturer in America, where he also married.

The present book is his prescription for attaining a tranquil state of mind, serenity. As he rightly observes, we Westerners subscribe to a number of spurious values without ever stopping to examine them. It is high time, therefore, that we should take stock of both ourselves and our values and throw out those of a spurious nature. By doing this we, too, may be able to alter the whole tenor of our lives and attain serenity. No one will deny that self-knowledge and the rejection of false values as recommended by the author is a necessary preliminary to any spiritual evolution, but it is only the beginning of the long struggle towards perfection. It marks what the mystics call the initial stage, "purgation"—and complete serenity or that peace which "passeth all understanding" is still a long way off after this has been completed.

The title of this book and the part of the publisher's blurb which states that if the reader applies the rules laid down in the book, he, like the author, will attain serenity, seem both to be misleading. But, although we think more is promised than can be gained, Mr. Bodley's book is packed with common sense and will assist the reader to discover some of the illusions with which he lives.

KENNETH WALKER

Kumbha: India's Ageless Festival. By DILIP KUMAR ROY and INDIRA DEVI. (Bhavan's Book University Series No. 29. Bharatiya Vidya Bhavan, Bombay. xxviii+204 pp. 1955. Re. 1/12; 3*s*; 85 cents)

In Indian life, religion and culture, *tirthas,* or holy places, have an important place. Men and women with a devout bent of mind have always cherished a desire to visit holy places far and near. Some of these have a great antiquity and a sacredness created by their association with divinity as described in our Puranic legends. We fully endorse Sri Krishna Prem when he states:—

> *When the traditions of a nation die, then the nation is dead*....There is only one root Fact anywhere, and that is the Eternal One. Whatever helps to reveal Him *is* a fact, and whatever helps to hide Him *is* a lie even if all the fools in the world affirm it.

The Hindus believe that their *tirthas* or holy places reveal the Eternal One. This belief explains the gatherings of millions at holy places at different times of the year. The confluence of the holy rivers Ganga and Yamuna (the Ganges and the Jumna) at Prayag is an important *tirtha,* at which the Kumbha festival is periodically celebrated. The first historical account of this festival is given by the Chinese traveller Hiuen Tsang. In A. D. 644 he witnessed the celebration of this festival for seventy-five days, during which people of all ranks and King Harsha took part. Many *sadhus,* ascetics and spiritual seekers gather at this festival today as of yore. Some people regard them with disdain; but the present volume, which appraises the place of the *sadhus* in India's spiritual life with great insight, lucidity and charm, will amply show that the criticism of the *sadhus* by some modern rationalists is unfair, as they are the tradition-builders of Indian spirituality, worthy of our veneration.

Shri Dilip Kumar Roy and his daughter-disciple Shrimati Indira Devi have rendered great service to the cause of Indian culture and learning by giving in the present volume not only their impressions of the Kumbha festival but also their own reactions to the men they met and the events they witnessed. The authors and the Bharatiya Vidya Bhavan deserve our best thanks for this thoughtful and thought-provoking book.

P. K. GODE

Welfare of Nations. By MICHELE FIORE. (Philosophical Library, New York. 708 pp. 1955. $6.00)

The foremost casualty of the age is Idealism. Any idealist deserves, therefore, to be listened to, all the more if he translates his idealism into practical shape. With the scientific progress we have made it is no longer a question of the greatest happiness of the greatest number but of the welfare of all mankind. How this is to be achieved has exercised the minds of political economists from Adam Smith and Henry George to Marx and Keynes. That Mr. Fiore, who is an American of Italian origin, has given the matter a whole lifetime's thought is evident from this book of seven hundred pages crammed with graphs, mathematical formulæ, equations, etc.

But despite his pains we are left unconvinced. After examining the various political ideologies, he gets down to the elaboration of his sample community

> of 400 people somewhere on a distant island segregated from the rest of the world, unknown and inaccessible to any other nation, yet sufficiently advanced in civilization to be compared to a cross-section of a modern society.

But he deserts this islandful of four hundred for the larger sphere of the world and is immediately tangled up in a maze of formulæ such as the formula of inheritance:—

$$I = 48{,}000\ [Pq + 4(M/n \times 500{,}000)^c \times P'q]$$

where c is a factor smaller than one and to be chosen by economists and by popular vote.

This is one of his simpler formulæ; most of the rest use up almost all the letters of the alphabet and go into an astronomical number of digits. Henry George's single-tax theory which claimed that increasing land values should be shared by the public and not accrue to individuals was simpler than the method Mr. Fiore has chosen to prove that wealth must be returned to the public. The collection and distribution of wealth in Mr. Fiore's Welfare State will be handled by the Bureau of Economic Welfare or "EW." There are further divisions and sub-divisions such as those dealing with price stabilization, industry regulation, employment control, hospitalization, delinquency control, recreation.

The author might have reduced the size of the book considerably had he imagined that he was addressing a public already aware of the existing theories of political economy and avoided the frequent use of the world "Dissertation" in chapter headings and obvious redundancies like "divided into divisions."

As a book it fails. As separate contributions to learned journals much of the author's writing would have received the attention of experts. The ills of the *Kali Yuga* as predicted in our *Srimad Bhagavat* and other treatises *are* with us today, but Mr. Fiore's thesis is likely to be of little help in curing the world's malaise.

J. VIJAYATUNGA

Geographical Factors in Indian History. By K. M. PANIKKAR. (Bharatiya Vidya Bhavan, Bombay. x+107 pp. 1955. Re. 1/12)

This little book is a vigorous plea for the study of the new science of Geopolitics or the "relation of Geography with political processes." Unlike the Chinese and the Arabs, who were expert geographers in their time, our ancestors seem to have paid scant attention to geography. The geographical knowledge that can be gleaned from our Epics and other works of literature is "vague and often inaccurate." It is this ignorance of geographical factors, points out Sardar Panikkar, "that was responsible for India's political downfall . . . ."

Primarily, India needs to develop now "a continental view and an appreciation of sea power." Her land mass can be divided into "five basic areas" or more broadly into two, "Aryavarta, with its centre in the Gangetic Valley and the other the Deccan, extending from the Vindhyan region to the tip of the Peninsula."

United by "culture, religion and a classical language, Sanskrit" and brought together politically by the British, Sardar Panikkar points out, the two areas are still divided in many respects. It is easy to see a linguistic difference, but to say that they differ "racially" also, seems to me a mixing of two issues. Among the important steps suggested by Sardar Panikkar for their "complete unification" is the need to maintain and uphold the position of "Sanskrit as the language of higher thought." Hindi based primarily on this language can be the language of the State.

Sardar Panikkar is among our leading statesmen who are also sound scholars. His views demand careful attention.

H. G. NARAHARI

THE INDIAN INSTITUTE OF CULTURE

[A most interesting paper was read and discussed on the 18th of October under the auspices of the Indian Institute of Culture, Bangalore. The subject was "Heaven and Hell from the Point of View of Psychical Research" and Dr. M. V. Gopalaswami, who occupied the chair, led the discussion.

The writer of the paper, **H. H. Price,** is the Wykeham Professor of Logic at Oxford University. He is the author of numerous books, the latest of which is *Thinking and Experience.*

We print the paper in full; its length necessitates our publishing it in two parts; the first part was published in our last issue; below we print the concluding portion.—ED.]

HEAVEN AND HELL FROM THE POINT OF VIEW OF PSYCHICAL RESEARCH

II

In this present life we wake up eventually from our dreams. After a time the sense organs begin to operate again. The dream images fade away and we are forced to attend to our physical environment. But suppose we could no longer wake up. Suppose that someone's sense organs have ceased to operate altogether, because his body is dead. Then he would just go on dreaming. He would have passed from this world to the other world or the next world. This "passage" from the one world to the other would not, of course, be a change of place. It would be a change of consciousness, somewhat like the change which occurs when we fall asleep and begin to dream, except that this time the change would be permanent and irreversible. Henceforth, the disembodied soul would live wholly in a world constructed out of its memories and desires.

We may notice that such a world would appear perfectly real to the disembodied soul itself, as dream objects usually do now while we are actually dreaming. We are often told in mediumistic communications that many discarnate personalities are unable at first to realize that they are dead. This, I think, is perfectly credible. Their memories and desires would supply them with the same old familiar scenes, and it might not be at all easy for them to discover that what they are now aware of is not the physical world but a world of mind and coherent mental images. Among these images there might be one which closely resembled the physical body which the discarnate experient had had when he was still alive. He might have a dream body, so to speak, as well as a dream environment. In time, however, a disembodied personality might gradually discover that the *causal laws* which apply to the world he is now experiencing are rather different from those he was familiar with in earthly life. He might notice, for instance, that, if he desires to be in a certain place, he instantaneously finds himself in it; or that, when he thinks of something, it immediately presents itself before him in a visible form. He would then be driven to the conclusion that he is no longer in the physical world after all. For though the objects he is aware of might closely resemble physical objects in having shapes, sizes, colours, odours, etc. (as dream objects often do now) it would gradually become clear that the causal laws which apply to them are not the laws of physics, but are much more like the laws of psychology. At any rate this would become obvious after a time unless

there was some very strong bias or wish which prevented the experient from noticing it. Conceivably a very dogmatic materialist who had a very strong aversion to giving up his materialistic beliefs might never succeed in realizing that he was dead. It might even be, as is asserted in some mediumistic communications, that a very firm disbelief in survival would prevent the surviving personality from having any *post mortem* experiences at all. But I should suppose that this result would be unlikely if his disbelief was of a purely theoretical kind, without any strong desire or emotion to reinforce it.

It may seem at first sight that such an image-world would be wholly subjective; that each discarnate personality would experience his own private dream world, without any means of contact with other discarnate personalities. Surely, on this theory, there would be as many "next worlds" as there are percipients and my next world and yours would be, so to speak, mutually impenetrable? I do not think this conclusion follows. Telepathy must be taken into account. After all, there are telepathic dreams and telepathic visions even in this present life. Indeed, it is likely that telepathy would operate on a far larger scale in the next life than it does at present. In this present life, it is probable that many telepathically received impressions fail to reach consciousness at all, owing to the pressure of biological needs, which force us to pay attention to our physical environment. In a disembodied state, this inhibiting influence would be removed. Thus there might be a common or "public" image world, which is the joint product of many telepathically interacting personalities. Nevertheless, I should still expect that there would be many different "next worlds" or "other worlds," and not just one. The physical world, in which we live now, has what may be called unrestricted publicity. In this present life all percipients with the normal equipment of sense organs experience the same world. Every object in the physical world can be observed by anyone, provided he moves his body to the appropriate position or uses the appropriate physical instruments, such as telescopes or microscopes. In the next life, on the contrary, it is to be expected that only *like-minded* personalities would share a common world—personalities whose memories and desires are sufficiently similar to allow of continuous telepathic interaction. If so, each group of like-minded personalities would have a different next world, public to all the members of that particular group, but private to the group as a whole. If there are very great differences between the memories and desires of A and the memories and desires of B—if their characters (their emotional and conative dispositions) are very different, and the experiences which they had in earthly life were very different—then it is to be expected that A and B would live in different next worlds, which would be mutually impenetrable to one another. In the parable of Dives and Lazarus in the Christian Scriptures, we hear of the "great gulf fixed" between the after-death world of Lazarus and the after-death world of Dives. Perhaps this "great gulf" is the *un*like-mindedness of the two personalities which prevents them from interacting telepathically, with the result that they can have no image-world in common.

* * *

We may now pause to consider and compare these two theories of the Other World: the quasi-physical theory of it, which goes with the "embodied" conception of survival, and the psychological theory which goes with the "disembodied" conception of survival. The two theories, as I have stated them, do seem very different, indeed irreconcilable. In the first, the Other World is a material world though in a different space (or different dimensions of space) from the material world with which we are familiar in this present life. In the

second theory, the Other World is a mental world, a kind of dream world, and its contents are not material objects but mental images. But perhaps the two theories are complementary rather than opposed. Perhaps they reach the same conclusion, though they approach it from opposite ends and express it in very different words.

When we try to think of the Other World, all we can do is to start from analogies suggested by our experiences in this present life. In the first theory, we start from a physical analogy and try to stretch it as far as we can. We conceive of the Other World on the model of the material world with which we are familiar, and make any adjustments which seem necessary, for example in regard to the kind of spatial properties it must be supposed to have. In the second theory, the analogy we use is a mental or psychological one, the analogy of dream experiences; and here too we have to make any adjustments which seem necessary. Thus we had to bring in telepathy, to ensure that the Other World will not be a purely private and subjective one. But perhaps it does not really make very much difference which end we start from, the physical end or the psychological end. For I suspect that we are trying to describe something which neither of these two analogies fits perfectly, though both fit it to some degree: something which is intermediate between the mental and the physical as we ordinarily conceive of them. I am inclined to think that this rather strange idea of a *tertium quid* which is neither altogether material nor altogether mental, or in a way both at once, is needed in other departments of psychical research as well; for instance, when we are considering apparitions or the strange phenomena of physical mediumship. I even suspect that, if we understood these difficult problems better, we might find ourselves obliged to postulate a series of intermediate degrees between the realm of pure thought at the one extreme and the completely material realm at the other extreme.

To return to our two analogies, I must confess that I myself find the psychological one (the dream analogy) the more helpful of the two and the easier to handle. It has been said that "we carry nothing out of this world" when we die. But I would venture, with all respect, to disagree. There is something which we *must* "carry out" when we leave this present world, and something exceedingly important: our memories and our desires. For otherwise personal identity would not be preserved, and there would be no meaning in talking of "survival" at all. Now dreams, in this present life, are a manifestation of the dreamer's memories and desires, including the subconscious or unconscious memories and desires which he is unaware of when awake. This makes it very natural to suppose that if we do survive death, the world we are then aware of is a world constructed out of our memories and desires. And this *would* be a kind of dream world, though it might be much more coherent and continuous than dreams are in this present life, because there would be no intervals of waking experiences to interrupt it. We then proceed to work at this general idea of a dreamlike Other World a little further, by introducing telepathy. This is a perfectly reasonable step to take, because we know that there are telepathic dreams even in this present life. A group of telepathically interacting percipients might then have a *common* Other World, which is public to all of them, instead of being wholly private and subjective. And now our dreamlike Other World begins to look rather more like a physical world. At any rate it has an existence independent of any *one* percipient. It is the conjoint product of the memories and desires of many different percipients. In this way we come closer to the idea which we reached when we adopted the other starting point, and conceived of the next world on the analogy of the familiar physical

world which we perceive by sight and touch. It is true that there is still an important difference between the two theories. Our dreamlike next world, even when telepathy is brought in, would not have the *unrestricted* publicity which the physical world has now. There would still be many next worlds, one for each group of like-minded percipients. Whether A and B experienced the same next world would depend on the degree of like-mindedness between them, the similarities or dissimilarities between the memories and the characters which they "brought over" with them from earthly life.

But I think that at this point the quasi-physical analogy begins to break down; or at any rate it has to be rather drastically "stretched." If we believe in survival at all, we shall have to take mediumistic communications seriously. Our evidence for survival—or at least a psychical researcher's evidence for it —comes largely from mediumistic communications, including automatic writing. Now mediumistic communications do suggest strongly that there are *many* next worlds, differing with the different desires and memories of their inhabitants. If this were not so, the many different descriptions of the after-life which we get in mediumistic communications would be quite irreconcilable. But they can easily be made consistent if we suppose that one communicator is describing the particular next world which is experienced by him and those who are like-minded with him, whereas another communicator is describing the rather different or very different next world which *he* experiences—he, and those who are like-minded with *him*. I think that religious traditions point in the same direction. They usually lay stress on the moral aspects of the next life. They insist that after death each person gets precisely the reward or precisely the punishment which suits his particular good deeds or misdeeds. It is not easy to see how this could be arranged unless the after-death world experienced by a particular person is correlated closely with the particular memories and moral character of that person. Indeed, we are sometimes told that after death each person "goes to his own place." It does look as if there must be many next worlds, and not one, if there is a life after death at all. It follows, I think, that the objects we shall perceive in the next life must be very different from the material objects we perceive now, even though they may resemble these in having spatial and temporal properties and secondary qualities such as colour, temperature and fragrance. If we insist upon thinking of them as *material* objects, we must at any rate admit that this is a kind of matter very different from the matter we are familiar with at present. For apparently it has what has been called an "ideoplastic" character; it is responsive, as it were, to the thoughts, memories, desires and emotions of the person who perceives it, and the particular form it takes depends upon the kind of person that he is. Surely it does look very like "such stuff as dreams are made on"? In other words, it has at any rate some of the properties of mental images. I suggest again that we may best think of the Other World (or rather worlds) as neither material nor mental, but intermediate between the two.

* * *

Whatever we may think of these philosophical considerations, which may have seemed tedious to some readers, it is at any rate fairly clear that the after-death world could be described as a "wish-fulfilment" world. In the next life, everyone will get what he wants. But it is very important to notice that such a state of existence need not necessarily be a happy one. It is quite possible to get what one wants and find no satisfaction in it when one gets it. The fulfilment of desire need not bring happiness, still less that highest form of happiness which is called "bliss" in the religious traditions. If our desires are cruel and destructive, even if they

are merely self-centred without being in any way malevolent, we shall get little satisfaction from their fulfilment. According to Christian teachings, unselfish love of God and our fellow creatures, *caritas* or *agapé*, is the only source of abiding happiness; and if we have desires which are incompatible with this attitude—either directly opposed to it as malevolent desires are, or preventing us from attaining it as self-indulgent desires do—their fulfilment will never give us enduring satisfaction; though perhaps we shall not realize this until they *are* fulfilled, whether in this world or the world to come. And according to the same teachings, if anyone is utterly without charity, he will be utterly miserable, despite the fulfilment of all his desires. Such a person may get what he *wishes*, but he lacks what he *needs*; and when he gets what he wishes he finds that it turns to dust and ashes in his mouth. It seems to me that our experience even in this present life supports these doctrines, which are found in one form or another in all the higher religions. A wish-fulfilment world, then, need not necessarily be a happy one. It all depends on what kind of wishes they are.

There is another point we should consider which also goes to show that a "wish-fulfilment" world need not necessarily be a happy one. There are often *conflicting* desires within the same person. A man who has benevolent desires may also have cruel ones, for instance. Now let us imagine an experience in which such a person gets just what he wants. He experiences a world in which both the benevolent desires and the cruel ones are fulfilled. (As I have said, such a world is most easily thought of as a kind of dream world.) In so far as he is benevolent, the fulfilment of his cruel desires will horrify him. In so far as he is cruel, the fulfilment of his benevolent desires will seem to him tame and insipid. We can well imagine that such a person would be in a state of the most acute misery. We must remember too that in this present life there is much self-deceit. We easily persuade ourselves that we are better than we are. Desires and memories of which we are ashamed may even be "repressed" altogether. They may become "unconscious," so that, in our waking life at any rate, we are no longer even aware that we have them, though they may still manifest themselves occasionally, to our surprise and horror, in our dreams or daydreams. But in the next life, we may suppose, neither self-deceit nor repression will be possible any longer. *All* our desires, good and bad, will have their way, all our memories will emerge into consciousness in their full detail, and each of us will have to acknowledge what kind of person he actually is. Thus the next world might well be a pretty terrifying nightmare for some, and perhaps it would not be wholly pleasant for anyone, because there is some conflict of desires in each of us. The belief in survival is rejected by many people today on the ground that it is too comforting to be true. I suggest that this is a fundamental misconception. We ought rather to bear in mind the old Christian tradition of Purgatory. The next world might have some very unpleasant features indeed. A nightmare from which one does not wake up is not a pleasant idea. Or perhaps one does wake up from it in the end, but not until the conflict of desires ceases. In time, perhaps, the one desire or the other might wear itself out through the very process of being fulfilled. But, for all we know, this might take a very long time.

* * *

So far I have been concerned with the "world of desire," or rather "worlds of desire," for we have seen that there would be many different ones. (Compare the Hindu conception of *Kama Loka*.) In such a hypothetical picture of the after-life, there is room for Purgatory, as I have just remarked, and there is room for Paradise too; or, rather, there is room for many Purgatories and many Paradises, one for

each group of like-minded discarnate personalities. But is there room for Heaven? That depends on the meaning we give to the word "Heaven." In everything I have said so far, I have remained within what the ancient Hindu thinkers call the realm of "Names and Forms": the realm in which there is a distinction between the percipient and what he perceives, between one object and another object, between one personality and another; the realm to which the notions of space, time and cause apply. Is Heaven within the realm of Names and Forms, or beyond it? If we consider the popular conceptions of Heaven, in all the religions, there is no doubt about the answer. *These* Heavens are certainly within the realm of Names and Forms. When I speak of "popular conceptions" of Heaven, I do not wish to imply that they are mistaken. On the contrary, there may well be such worlds as these popular traditions describe; I say "worlds," in the plural, because they may be expected to differ with the differing beliefs of their inhabitants and the different kinds of experiences they had in their earthly lives.

But should these worlds be called Heavens, or only Paradises? There are not only the popular conceptions of Heaven. There is also what may be called the mystical conception of it. And, in the mystical conception of it, Heaven is not within the realm of Names and Forms, but above that realm or beyond it. It is described as a state of "bliss inexpressible," something beyond the reach of language and conceptual thought. And here the psychical researcher can gain no foothold. To put it in another way, we have reached the boundary between the "psychical" and the "spiritual," and the methods of the scientific intellect, even with the aid of speculative hypothesis, will take us no further. All we can do here is to listen to the testimony of those who are spiritually more developed than ourselves; and, even so, their testimony has to be given in allegories, parables and paradoxes, and we shall not comprehend it fully unless and until we ourselves attain a comparable stage of spiritual development.

Thus the psychical researcher has nothing to say about Heaven as the mystics conceive it, though the Heavens of popular tradition (many different ones) do perhaps just fall within his scope. Nor has he much to say about Hell either, if we distinguish between Hell and Purgatory. It can well be conceived that in the after-life there are worlds or states of consciousness which are exceedingly unpleasant and even horrifying to those who experience them. I have already mentioned the idea of a nightmare from which one does not wake up; and perhaps, if we reflect upon it, this would correspond pretty well with popular ideas of Hell. Such a Hell, however, would still be within the realm of Names and Forms. But is there also a mystical conception of Hell, as of Heaven, when the word "Hell" refers to some state of being which is *beyond* the realm of Names and Forms, some timeless state of utter misery, as the theological phrase "eternal punishment" would suggest? I do not venture to answer this question. Here again we must rely on the testimony of those who are at a higher stage of spiritual development than ourselves.

H. H. Price

ENDS AND SAYINGS

"——————ends of verse
And sayings of philosophers."
HUDIBRAS

A remarkable exhibition of youthful talent was on display at the Indian Institute of Culture, Basavangudi, Bangalore, from the 17th to the 20th of December. More than seventy drawings and paintings by students of the Lawrence School, Lovedale (Nilgiris) were included, along with ten paintings by their Art Master, Shri Sushil Kumar Mukherjee. The work of twenty-two youthful artists, boys and girls, was shown. As the Art Master said at the opening of the exhibition by Air Commodore S. N. Goyal on December 17th, it could not properly be called "child art." It was rather the work of artists young in years but sometimes expressing themselves with a remarkable maturity.

Several of the most admired paintings were by a girl of fifteen whose work had been hung in national exhibitions alongside paintings by artists her seniors by many years. Several other paintings, strikingly original in concept and in execution, were by a youth of the same age who had begun to paint only eight months before. His teacher was sure that, given proper opportunity, he would become a front-rank artist in no time.

All the pictures were highly creditable, though not all pointed so unmistakably as did the work of a few to the flowering of a talent that must have been earlier cultivated and brought over from a previous life. Other schools should follow this fine lead and offer Indian young people in this land of art treasures training at least in art appreciation. And, as Shri Mukherjee brought out, the attempt of the adolescent to express himself in art is a real help to him in gaining steadiness and poise. Incidentally, as was also mentioned at the opening meeting, more art schools would mean encouragement to mature artists qualified to teach but now denied the opportunity of employment so congenial.

The Hindu (December 23rd, 1955) reports an address by Dr. Radhakrishnan at the seventy-fifth anniversary of the Pfeiffer Memorial High School, Renigunta. He spoke gratefully of the love and understanding of his teachers in the years he had studied there; he hoped that through all changes the school had kept that tradition, for it was lack of such deep personal relationships that was chiefly responsible for the unrest and indiscipline among Indian students. The problem of Indian education today was how to provide for such intimate relationships in a system undergoing breathless expansion.

What are the habits a good teacher could impart, by osmosis, as it were? A love of great books, said Dr. Radhakrishnan, was one. A student must learn to be at home among the master spirits of human thought, which he could do only by developing the "habit of silent reading and silent reflection." The habit of silent and solitary reflection must be acquired by conscious discipline, in our time especially, because the cinema, the radio, the press, seemed to do our thinking for us.

We must learn to place spiritual victory above all material success. The highest pomp of material success must wilt and crumble; only those who were content in the Spirit could act to the lasting good of humanity. This demanded discipline imposed on oneself from within and great self-control, but frustrations and tensions would in time

resolve themselves for the man who persevered in these.

In these reflections of Dr. Radhakrishnan we see a true ideal of education, and in its absence from the minds of most teachers and students the deep root of our students' frustrations and restlessness.

For the last few years much has been heard of this indiscipline among Indian students, which has on a few occasions taken disturbingly violent forms. In inaugurating a Seminar under the auspices of the Indian National Commission for Co-operation with Unesco, held at Hyderabad from April 9th to 17th, 1955, Dr. Humayun Kabir, Educational Adviser to the Government of India, considered the many causes that have combined to produce this indiscipline, and offered the students useful advice.

Of the causes, the most important was a lack of the sense of security, itself due to the rapid changes in social conditions and the bewildering cross-currents of cultural influences from many countries, which widened the normal difference between the thinking of the older and the younger generations.

Dr. Kabir's advice offers ways of attaining an inner security by deeds of service and by ceasing to find fault. He reminds those who lightly cast all the blame on a "foreign" system of education that foreign cultural elements are in course of time assimilated; and the educational system in force, though imperfect, has produced most of the fine men in today's older generation. To the young students who feel that even free India gives no scope to them, he offers the hard work to be done in improving our villages.

> We have to aim at personal integration so that the individual can be happy and self-possessed. We have to aim at social integration so that the individual, as a member of the community, may be willing to restrict his demands for the sake of others.

Dr. Kabir emphasizes the latter in his advice to students to work for the villages, for from a consideration for others comes the holy dissatisfaction that issues in beneficent reform. But this is one point at which our educational system is at fault; not because it is foreign, not even because it cannot provide adequately for a real, individual communication of the spirit of selfless search from teacher to student; but because it encourages competitive feeling. Should our great educational institutions discourage competition and the coveting of prizes and rewards, especially in the younger age-groups, we might see educated men grow up secure in their sense of solidarity with the rest and better protected from frustration because their thoughts and feelings are engaged by the nation's progress, not by their own.

This competitive feeling becomes a fixation by the time the graduate enters the ruthless world of business and professions. Very soon greed is felt to be a necessary ingredient of character for a secure life in the future. And so the rights of the personal man are looked upon as sacrosanct and duties take a back place; peace and contentment in the present are sacrificed for a happiness hoped for. "In short measures life may perfect be," said Ben Jonson.

A new order in national life will require that co-operation should ensoul our educational curricula. Competition breeds conceit and egotism, so much to the fore among the youth of today. The curbing of these vices and the development of humility, patience, industry, punctuality and frugality at school and college will give what is necessary for the benefit of youth, and then the country will produce the right type of citizen.

The Russian-born composer Mr. Nicolas Nabokov, Secretary-General of the Congress for Cultural Freedom since 1951, sounded a forceful warning at the

Indian Institute of Culture, on December 15th, 1955, against encroachments from any quarter upon freedom of thought and expression. These might be insidious as well as overt, social as well as governmental. Even in some "relatively free" countries there was mass pressure to conformity, tending to level down knowledge and taste to the lowest common denominator. If one was beaten down, it mattered little whether it was from the left side or from the right; the point was, one was beaten down! People were not properly pawns of governments or of conformist demands but individuals whose freedom should be respected. Only by being oneself did one become a worth-while citizen of the world, and any encroachment on the freedom of the creative mind, he declared, was an intolerable thing.

He outlined the aims, the successful protests and the constructive achievements of the Congress. It had been formally organized only a few years ago, but "the movement for cultural freedom," the subject of his lecture, had begun in the minds of creative workers when the totalitarian powers had started obstructing freedom of thought. His own dedication to the cause dated from his visit in 1945 to Nazi concentration camps.

Shri D. V. Gundappa, who presided, said that in India, where the habit of relying on authority was strong, the stimulating of independent thought was always desirable. Such a movement was, however, necessary in every country to guard against insidious attack on and unconscious forfeiture of freedom of the mind. But he suggested that the movement was not new; it had existed in the time of Socrates!

An encouraging report on the lessening of racial discrimination in his country was given at the Indian Institute of Culture, Basavangudi, Bangalore, on December 22nd by Dr. Alvin D. Loving, an American Fulbright Professor. Dr. Loving could not say that there was no room for improvement in America's internal human relations, but there had been hopeful progress. All the racial minorities were better off than in the past, but he dealt chiefly with discrimination against the Negroes, a problem, he remarked, which he had lived.

Even in the North, where conditions had always been better for the Negroes, there had been a great change in the attitude towards them since his boyhood and in the last nine years conditions in the South also had improved. The so-called Black Belt, the old plantation area with its many million Negroes, was the most change-resistant. Even there, however, there were now some elected Negro office-holders; in North Carolina there were several. Conditions were best in the industrial centres, where people could work and talk together.

World War II, with its democratizing tendencies, had helped the situation. Executive rulings, enlightened legislation and Supreme Court decisions condemning discriminatory laws as unconstitutional had made the forces of race discrimination retreat on front after front. Discrimination on grounds of race in hiring or in upgrading jobs was now illegal. So was segregation in all State-supported schools, on inter-State railways and in public parks, as also residential segregation. Lynching had been virtually wiped out, though two lynchings had occurred in 1955. Minstrel shows were things of the past and epithets and jokes about the Negro were generally recognized as in bad taste.

Everywhere today people were trying to right things in the area of human relations. The concept of democracy was changing and only in a democracy could the wrongs be righted by the people themselves.

Inaugurating the first All-India Naturopathic Conference under the auspices of the Marwari Relief Society, at Calcutta, Shri U. N. Dhebar, the Congress President, made a strong plea for the encouragement of Nature Cure. His statement pointed to the reasonableness and suitability, for the Indian masses, of the system of Nature Cure which is often caricatured, called shabby or eccentric—and by some said to be utterly ineffective. This is not true of genuine, authentic Naturopathy.

The efficacy of Naturopathy "through natural and plain living" makes it especially suited to India's masses. They cannot afford some of the other methods of treatment, but Naturopathy provides a cheap and effective therapy. The Indian people need just this and Gandhiji perceived it with his usual insight.

It is unfortunate that the Government of India has not given proper attention or opportunities to Nature Cure. Other systems cannot come as near as Nature Cure can to the needs of the Indian people. A democratic government should be impartial and certainly give encouragement to Naturopathy because of its appropriateness. Its claims are by no means unfounded.

One reason, however, that the medical system known as Nature Cure has often been discredited is that, not having a genuine Training Institution in India, such as those in the West, many unqualified, self-styled "Naturopaths" have misused the name and practised quack methods, not scientific Naturopathy, under the title. A genuine Naturopathic Institution, turning out fully trained, graduated physicians, would protect the science of Naturopathy as well as the public, and should be established with Government recognition.

The constitution of a Gandhi Department in the Tilak Maharashtra University of Poona is a step welcome to all earnest students of the teachings of M. K. Gandhi. The significance of Gandhiji inevitably shifted more to his teachings, after his death; but the unfortunate tendency to worship the man, at the expense of his message, continues. It is time his teachings became systematized knowledge and were sincerely studied and applied to life.

Recent times have seen a spreading of bewilderment in the intellectual and spiritual spheres, and a dangerous combination of irritation and complacency resulting therefrom. Human values are being lost in the welter of words about them; and it does not augur well for the future that despondency and cynicism are claiming thinking men and women. The completion of this process will be a disaster.

Gandhiji effectively showed that ideals were not necessarily antinomical to reality. In essence, Gandhism is an intense and disciplined process of application of universal values and ideals to life. It is thoroughly practical and an effective check on frustration and cynicism. Its importance to us is that it is health-giving to a morally and mentally unhealthy generation.

The Gandhi Department is therefore a very timely institution and deserves all success in its efforts.